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Courtesy, Collection Museum of Modern Art

Leaf Children

Pavel Tchelitchew

**G**ive Us This Year  
students, seekers for the truth, makers of beauty, people who are aware,  
artists, scientists, mechanics, professional people, men and women who make  
of every common task a sacrament and of every privilege an obligation to  
share abundant living.

Give us this year students whose lives in classrooms are lived with integrity,  
exemplifying a relationship between faculty and students that is built on  
honest give-and-take, integrity and trust, an integrity that compels a spirit of  
cooperation to contribute as well as to get in college life.

Give us this year students whose lives in dormitories and homes demonstrate the unselfishness of living found in concern for others that is more than utilitarian in purpose—that is seen in thoughtfulness and consideration in the little things that show a niceness and a sensitivity to others' minds.

Give us this year students who see their fellow students as their brothers, which means seeing all men as related and responsible to each other.

Give us this year students who delight in standards of excellence and distinction, who do not consider all men equal in maturity and ability, but equal in their rights and privileges and duties.

Give us this year students whose lives are illuminated by gratitude for the privilege that is theirs, and who accept this responsibility by their determination to make appreciative, discriminative, directed living the consequence of their opportunity.

Give us this year students who are called to a living filled with the actuality of love that is not wholly selfish, that seeks not merely its own, but that is freely given, asking nothing in return—a love that goes beyond the Golden Rule, that is more than mere doing unto others to get something in return.

Give us this year students who will know what the big, high-sounding words mean, and who will live them as missionaries to the campus and to the world, missionaries who come to proselyte by example, by making the words become flesh.

Give us this year students who will not *call* themselves Christian but who will live Christian principles so that separating names becomes obsolete, and the community of practicing people becomes the engaging, attractive fellowship of believers.

Give us this year students who make their religion a continuously growing process, permeating every act of every day, not merely related to an organizational activity—a process that recognizes that all life is flux and change and that religion, likewise, must grow and mature in each person to give adequate purpose and direction to his living.

Give us this year the doers of the word that Jesus of Nazareth illuminated, help us to be the instruments of the power of the God he exemplified, that our lives may show forth the spirit that makes loving, sharing, giving an experience of happiness that we do not because we must, but because we are helpless not to do it.

Give us this year—give us to whom much is given. . . . May we have the good sense, the judgment, the perspective, the intelligence, the purpose to translate that which is given into a noble accomplishment of life.

But you can put me down as an expert on being a colored American, with thirty years of experience at it. And just like any other colored person with sense enough to look around him and understand what he sees, I know that life in these United States can be mighty tough for people who are a little different from the majority—in their skin color or the way they worship their God, or the way they spell their names.

And one other thing the American public ought to understand, if we are to make progress in this matter, is the fact that because it is a Communist who denounces injustice in the courts, police brutality and lynching, when it happens, doesn't change the truth of the charges. Just because Communists kick up a big fuss over racial discrimination when it suits their purposes, a lot of people try to pretend that the whole issue is a creation of Communist imagination.

But they are not fooling anyone with this kind of pretense, and talk about "Communists stirring up Negroes to protest" only makes present misunderstanding worse than ever. Negroes were stirred up long before there was a Communist Party, and they'll stay stirred up long after the party has disappeared—unless Jim Crow has disappeared by then as well.

—Jackie Robinson, Brooklyn Dodger baseball player before the House Un-American Activities Committee.

# Democracy Is a Way

of life as well as looking at life says the chairman of the Atomic Energy Commission as he discusses the ingredients of our inheritance.

DAVID E. LILIENTHAL

WHERE DOES DEMOCRACY stand today, here at home and in other parts of the world? Has a living democracy made headway in the past ten years, or is it losing ground in the world, and in the United States? I don't mean just the fine, eloquent words about democracy in its Sunday-go-to-meeting clothes, but the reality, the words as they are translated into the everyday life of everyday people.

What about the future? What are the prospects for the survival and the strengthening of a healthy creative democracy, one capable of standing up under rough handling in a very tough world, and yet with a spiritual force that will appeal to the deepest aspirations and hopes of men?

We need badly to take a good hard realistic look at our own American balance sheet of democratic assets and liabilities. The fact is, as every American who is honest with himself must recognize, that for at least the last twenty years the trend in the world has been away from democracy as we understand it and as we seek to practice it here at home.

We are sad when we see what has happened to the green shoots of democratic growth that twenty years ago seemed hopeful and promising in Germany, in Italy, in Czechoslovakia, in China, even in the Soviet Union. But what is most important for us is the state of health of democracy here in the United States. The fate of individualism throughout the world depends upon what happens here. If individual freedom and individual opportunity should falter and perish here in America, where in the whole wide world will they survive? So we need to be vigilant and alive about American democracy, and above all, sternly and honestly critical.

There are many words being written about democracy, and they are often eloquent, decorative and moving. But what do the words in the books, and the pleasant sounds in the speeches mean for everyday life? How do the words look when they go to work? How do they translate for the man at the lathe in the factory, behind the farm tractor, in the science laboratory, in the union hall and church and university and bookstore and town

council and bank and neighborhood meeting? Do the words pay off for him, the words about freedom and individual integrity, or are they just words? What do democracy's books of accounts show behind the slick-paper sales prospectus and the front office line of pep talk? What do the books actually show? What are our strengths, our weaknesses? How does democracy measure up in the everyday world of fact?

There are ways of doing an audit of this kind. It is the kind of measuring process that every citizen can do for himself; indeed, it's part of his job as a citizen.

MODERN democracy is not just a form of government. It is not concerned solely with casting a ballot, or what goes on at the city hall or in Congress. When we say democracy is a way of life, we mean just that: a way of living, each day, and not simply a matter of laws and government. But it is even more than that. Democracy is a way of looking at life. So this stocktaking includes measuring against our democratic precepts what actually goes on about us in our ordinary pursuits, and not alone what transpires in the Senate, or in Paris at the Foreign Ministers Conference. How is democracy getting along in this country, in Washington as well as in the home town?

For almost twenty years it has been my business, as a public servant, to try to translate what we say about democracy into what we do. Day in, day out I have had to face the practical question: how can this or that thing get done, not only for a democratic purpose but equally important, in a democratic way?

I am optimistic about the advance of democracy not as a scholar or a writer of surveys, but as one who has been working at democracy where the going has been and still is rough. I have been romped on, and have done some romping occasionally myself. In my opinion, when the books are balanced they will show that democracy is growing in strength. In spite of some ugly danger spots, it seems to me to be flourishing.

How can anyone possibly measure the progress or decline of democracy? How

can we tell while there is still time whether we are actually marching ahead, up the long hard road, or going down, down the tragic road toward tyranny? Just counting the increase in the number of inside toilets, and television sets, and well-fed people certainly is no measure in itself, nor is the number of books sold or atom bombs produced an indication.

I believe that the progress or decline of democracy can be ascertained by finding out what is happening to the individual, but not alone to the individual's physical well-being, for this is essentially an ethical, a spiritual question.

Has opportunity for individual development been diminished or increased? Have individuals become more subject to arbitrary power of others, or are they less subject to arbitrary control, whether by government or employer or other forms of authority? Has the individual less or has he greater room to exercise his talents for the arts, for self-expression, for inquiry and thought? Are science and technology and business and government used as means for making the individual smaller, less important, while the machines and corporations and government become ever more important? Or are science and technology and business and government tools that are consciously and deliberately developed and used to make the individual count for more, to aid him to further his own development, to enable him to do more and more for himself, according to his own talents, aspirations and capacities?

DEMOCRATIC action, according to this kind of yardstick, is that which furthers the importance of the individual by methods that increase individual self-development and integrity.

I am no perfectionist. In human affairs it is not the goal alone but the direction that counts. Are we stronger than we were in what we do as believers in individual worth or are we weaker?

We need to have as much light as possible on the practical everyday application of democratic principles, and to test our ideas in the free-for-all of discussion.

For examination let us take the de-

velopment of America's natural resources of land, minerals, forests and streams. It was my good fortune to spend more than thirteen years in the Tennessee Valley. The TVA involves almost the whole spectrum of human problems to be found anywhere in the country, or in the world for that matter. What is there involved is the development of the natural resources and the human resources of a region as large as Great Britain, employing the modern advances in science, engineering and management. But physical development, dams and electricity and more pastures and higher income, would not in itself constitute a democratic advance, measured by the yardstick that enables the individual to do more and more for himself. The real reason the TVA has attracted interest and a measure of approbation, both here and abroad, is that dams, power lines, contour plowing and soil development are not in that Valley an end in themselves. The whole development is designed and carried out in such a way that individuals and their own increased sense of "belonging" is the central theme.

Another area where I've had a chance to see democracy work is in the field of human relations in industry. My own conclusion is that here, too, democracy's books of accounts show a substantial gain in net worth. With all the troubles and unresolved problems, can there be any shadow of a doubt that the individual, in industry and in business, is less subject to arbitrary power, that the individual employee counts for more now in the factories and places of business of the country than twenty years ago? The deficiencies in labor relations today are trying and troublesome. But when we look at the picture as a whole, we can stand before the world and point to the improvement in human relations in industry and commerce in this country as one of the very greatest achievements in the whole history of democracy.

My present responsibilities as a public servant in a democracy bring me in touch, day by day, with science and technology and their place in the development of the individual human personality. Scientific and technical achievement is a fragile flower. It can remain alive and

flourish only in an atmosphere in which individual freedom of thought and inquiry are encouraged and stimulated.

Science and technology depend upon ideas, upon free inquiry, upon independent and sometimes unpopular kinds of thinking by individuals. The direction and control and policing of thought and inquiry and education at the hands of political leaders will wither and kill the progress of science and technology.

I wish I could report that America need have no fears on this score. But this is not the case.... Fortunately. This country, however, is notable for common sense as well as a sense of humor, and I believe that this will save us from the current emotional attacks on the freedom of inquiry. You have seen this happen before in attacks on authors, on books and book publishers. Fears are abroad in this country, fear of the cynical and ruthless forces of Communism, fear of the unknown, fear of fear itself. But fear, as we know so well, solves nothing, destroys everything. If we are ruled by our fears we will surrender our great heritage. Common sense and perspective have saved the day before; they will do it again.

**R**USSIA seems to lack these safeguards. In Russia domination by politicians and their ideas and fears is complete. It covers the water front: politicians rule the minds of scientists and engineers, the writers and publishers of books, the producers of motion pictures, and of music and of poetry, as well as of education and teachers.

We do not have to guess how tragic a setback individualism would suffer in America under political and bureaucratic domination of the free spirit of scientific inquiry. The Russian daily newspapers and magazines supply all the demonstration and warning one needs.

Official Russia seems to feel that an idea that originated in the minds of a non-Russian and a nonbeliever in Communism is scientifically wrong.

Nuclear physics is one of the most recent fields for investigation. Take the case of a prominent atomic scientist (you can read this sad story in the Russian publication *Literary Gazette* for Novem-

ber 20, 1948). He is associate academician Y. I. Frenkel, Stalin prize winner in 1947, member of the Leningrad Physical and Technical Institute. He is now way back in the Russian doghouse, for the Russian politicos found he favored a theory of the atom and the electron that happens to be well accepted in this and other Western democratic countries.

In the field of genetics, un-Russian ideas have been thrown out by the politicians. Now Russian scientists, in the field of genetics, know what side their chromosomes are buttered on.

Russian education is in the same kind of fix. Political orthodoxy and schooling in economic dogma, and not the pursuit of truth, are the major concerns of Russian schools and teachers. In a recent article a Soviet educator states, "the Soviet schools cannot be satisfied to rear merely educated persons, but should instill the ideology of Communism in the minds of the young generation, shape a Marxist-Leninist world outlook and inculcate the spirit of Soviet patriotism and Bolshevik ideas."

The direction of Soviet teaching and education in general is not in the hands of professional educators or school officials or teachers, but of the politicians and the bureaucracy. Despite happenings recently in the legislatures of Massachusetts and Illinois, I believe a vigilant and sensible American public will see that nothing remotely resembling this will happen to American education.

Democracy, unlike Communism, is not a dogma, with all the answers coming down from a political or bureaucratic hierarchy. The essential ingredient of democracy is not doctrine but faith in man, faith in God. Our strength lies in the fearless and untiring pursuit of truth by the minds of men who are free.

What then, as individuals, can we do to safeguard and to nourish our great inheritance? We must search our minds and our souls and find out what we believe about democracy and about America. And then, knowing that, to hold fast, to let neither force from without nor guile nor timidity from within cause us to forsake those precepts in which as Americans we deeply believe, and from whence cometh our strength.

Unity as the result of force and violence does not bring a blessing but a curse. Our German people have had the experience of this cruel truth during the past fifteen years and they are experiencing it again.

Forgive me if I speak as a German, but how long shall we have to wait for our prisoners of war to be returned from Russia? How long must we wait for peace to be given to our tormented people? How long must we wait for freedom, justice, righteousness and love between our people and the world? How long must we wait for unity in the church?

—F. K. Dibelius, Evangelical Bishop of Berlin, talking before the Central Committee of the World Council of Churches.

# Struggle for a Just World

and the road to peace is the United Nations' way according to the acting mediator on Palestine.

RALPH JOHNSON BUNCHE

THERE IS NO ROAD in the world today more important than the road to peace. It is, to date, insufficiently traveled, and indeed, not at all clearly charted. The United Nations is attempting both to chart it and to guide the nations and peoples of the world along it. For peace is the business of the United Nations. At times it is a pretty grim business.

The United Nations was conceived in the throes of war. When the United Nations Conference on International Organization convened at San Francisco in the spring of 1945 for the purpose of drafting the United Nations Charter neither Germany nor Japan had yet capitulated. The war in both East and West was in its final, decisive phase.

It was inevitable, therefore, that peace should be the overriding concern of the delegates to that historic conference. They sought to devise an international organization to succeed the League of Nations which would have the achievement of a peaceful world as its most fundamental objective and which would possess the means to give maximum assurance against war or the threat of war. They spoke of peace-loving peoples. They made the desire to maintain peace the basic qualification for membership in the organization. They strove to avoid the weaknesses of the League of Nations. They were sick unto death of war. They did not seek peace at any price, but they were eager to go very far to ensure it.

Thus the United Nations was designed to prevent wars and to stop them if unhappily they should break out. Elaborate machinery for this purpose was created. To this end the United Nations was endowed with certain enforcement powers and was to have an international security force.

It was also recognized that to ensure a peaceful world solid foundations for peace must be laid. Therefore, great stress was put on human rights and fundamental freedoms, on the equalities of peoples irrespective of race or creed, on economic collaboration and advancement, on the rights of colonial peoples to aspire to and move toward freedom and the control of their own destinies. The intent was to eliminate the irritants, the foci of unrest

and rivalry, the inexorable pressures, which in the past had twice set the world on fire.

For many reasons, not the least of which is the unfortunate conflict between East and West, the enforcement machinery of the United Nations has never become operative; the international security force has not yet materialized. Does this mean that the effectiveness of the United Nations as an instrument for the cultivation and preservation of a peaceful world has been destroyed?

I BELIEVE that the answer is emphatically no. The United Nations today has no military force with which to impose its decision. It does not presume to be a world government. It has obvious imperfections and weaknesses. It suffers from that dread virus, veto. It often appears that the Great Powers have it at their mercy. Yet the voice of the United Nations has become an instrument of tremendous and increasing influence in our world. That voice is the one great hope for all of us that the world will not be consumed by atomic warfare.

There is a popular tendency to take a somewhat cynical attitude toward the United Nations. This is because, in the turbulent postwar period, the United Nations has been seized with so many delicate, complex and explosive problems and has not produced definitive solutions for most of them. But if United Nations action has not often produced definitive results and tidy decisions, it has nevertheless always dulled the dangerous edges of the problems and has at least eliminated them as frightening threats to the peace of the world. This has been the case in an impressive array of situations, including such disputes as those in Iran, Indonesia, Korea, Kashmir, Palestine and even Berlin, where United Nations intervention has been an important catalytic agent. Each of these situations has been heavily charged; each posed a potential and frightening threat to the peace of the world. In each the tension has been greatly eased as a consequence of United Nations intervention, and the threat to the peace has been either eliminated or greatly lessened.

Because the United Nations is functioning in this way, I am optimistic about the prospects for peace in the future. War, in our day and age, is a product of the state of mind of peoples. If the generality of peoples are peace-loving and are determined to live in peace—and I firmly believe that throughout the world they are—the prospects of war are remote.

But it is not necessary for people to be warlike, to be wishing for war, to demand it, in order that war will come to their doorsteps. It is fatefully ironic that essentially peaceful peoples may have war thrust upon them only because they have fallen into a fatalistic state of mind which persuades them that for one or another reason, war is inevitable.

There is too much of that kind of dangerously loose thinking in the contemporary world. There are too many people who are prepared to draw the fatal conclusion that war is inevitable, or virtually so, because of the apparent inability of the United Nations thus far to repair the breach between East and West. That is reckless and irresponsible reasoning in an atomic age. In the final analysis, the United Nations can be an instrument for peace no stronger and no more effective than the peoples of the world make it, by their confidence and support.

MANY, perhaps most of the problems which beset the contemporary world are due in large measure to a lack of understanding among peoples, and to the suspicions and recriminations which are the inevitable by-product of misunderstanding. Despite the great technical advances in transportation and communication, which, in fact, make the world physically "one world," there is as yet no deep sense of world brotherhood among peoples. That which is strange and foreign is still looked at askance by most of us. Barriers of language, religion, mores and ideology continue to be formidable, and these barriers become even more formidable by political curtains and the instruments of propaganda.

The United Nations ideal whereby peoples would "practice tolerance and live together in peace with one another as good neighbors" is still far from real-

ization. But no ideal has ever been more worthy.

The vital role of the United Nations in the settlement of disputes is to bring representatives of peoples together in order that they may apply reason to their problems, that they may argue out their differences in the full glare of international public opinion—to give them every possible assistance in finding means of peaceful settlement.

That the role of the United Nations in this regard may be decisive is perhaps no better illustrated than in the experience of the United Nations with the Palestine problem.

The encouraging results thus far achieved in Palestine are the product of a prolonged and intensive United Nations effort to restore and secure peace. But they have not been achieved without great cost. Ten members of the United Nations staff in Palestine, including Count Bernadotte himself, have sacrificed their lives in this peace expedition, and twice that many have been wounded.

Because there is a readiness on the part of Arabs and Jews to heed the insistence of the United Nations that peace shall reign in Palestine; because a great number of men and women have been willing to risk their lives in serving the United Nations ideal; because Arabs and Jews have been sensible enough to sit down together and negotiate their differences; because of these factors big steps toward permanent peace have been taken in Palestine. The truce checked the fighting. The armistice agreements have taken the warring parties much farther along the road to peace. They define armistice demarcation lines. They provide for substantial reduction and withdrawal of armed forces on both sides, with a view toward eliminating any possibility of offensive military action by either side. Each agreement incorporates an article of offensive military action by either side. In each instance Mixed Armistice Commissions are established whereby, through joint and cooperative effort, assisted by United Nations Observers, the parties themselves supervise the application of the armistice terms. The agreements were signed at the governmental level and firmly bind the governments. Any violation of their terms would be an act of bad faith by the responsible government.

But undoubtedly the greatest significance of the agreements is to be found in the fact that they are voluntary agreements, that the representatives of the Arab and Israeli Governments have now, for the first time, sat down together as equal parties in earnest consultation, and have learned that it is possible for them to resolve vital differences by statesmanship and a mutual spirit of conciliation.

This is the United Nations way. This is a vital lesson not only for Arabs and Israelis but for a troubled world at large.

IT would be a serious mistake, however, to exaggerate the significance of the Palestine armistice agreements. Serious problems of a nonmilitary character await solution. These include the repatriation and resettlement of the Arab refugees, those tragic and innocent victims of the conflict of whom there are now some 900,000; the status of Jerusalem and the Holy Places; and the definition of permanent frontiers. The United Nations Palestine Conciliation Commission, meeting at Lausanne with Arab and Jewish delegations, has been engaged in assisting the parties to find amicable and just solutions for all of their outstanding differences. The settlement of these differences poses a strong challenge for both Arab and Jewish statesmanship. Their settlement will require important concessions from both sides.

The burden of finding agreement rests upon the parties themselves, but it has been abundantly demonstrated that the United Nations is the indispensable catalytic agent in the process.

I am quite convinced that the Palestine experience has amply demonstrated that the United Nations has a vital role to play in world disputes as mediator and conciliator, quite apart from any enforcement action, and that it can play this role effectively. It has shown that by persistence and by firm resolve to maintain the peace, the United Nations can assist the opposing parties, bitterly antagonistic though they may be, along the road to peaceful settlement of their differences, however serious, and thus avert a dangerous threat to the peace.

Conciliation and mediation efforts are slow and tedious, but they can pay handsome dividends. In the long run it may well be that they will provide the most firm foundations for a peaceful world.

*Sunday, October 23rd, is to be observed as World Order Day. This particular day was chosen because it comes just before United Nations Day, Monday, October 24th. The Department of International Justice and Good Will of the Federal Council of Churches of Christ in America has prepared materials to be used on World Order Day. The Department of State has posters, printed material and programs available for United Nations Day. motive presents the commencement address at Oberlin College by Dr. Ralph Bunche as its recognition of these two significant days. World order and the United Nations are not one-day emphases—they are major concerns of Christians throughout the year.*

It is very doubtful in my view that a peace founded upon force could long endure. In the final analysis, lasting peace must be founded upon consent freely given and agreement voluntarily achieved.

In Palestine, as in many other troubled areas of the world, the United Nations has been pursuing vigorously its vital role of ensuring a world at peace, a secure world in which men walk together as brothers. When men think and act as brothers, the world is big enough for all of us. It is only when men, in their perversity, govern their conduct by the law of the jungle that the world becomes too small.

The problems of the world are problems of the relations among its people. They are human problems, and therefore they should be and are susceptible to man's reason and conscience and elemental decency. I believe that the world has a rich supply of men and women of good will and vision, of peace-loving individuals, and that these men and women, working through the channels afforded by the United Nations, can light the way to universal peace and justice in our time.

The United Nations experience in Palestine is demonstrating cogently that although the United Nations is not a world government, that although lacking in enforcement machinery, its voice can be an instrument of tremendous influence and great good. This is a voice which must be forcefully and increasingly heard and heeded in all of the troubled areas of the world.

IT is, perhaps, more difficult to wage peace than war. There is certainly no magic means of achieving peace once war has begun. Nor is there any easy way to give expression to the will of the overwhelming majority of the people throughout the world that peace shall reign. It is only by tireless, persevering and courageous action of the United Nations that peace can be secured, whether in Palestine or elsewhere in the present-day world.

But it is not only on behalf of a world at peace that the voice of the United Nations is raised. That voice is also being increasingly heard and felt for a just world, a good world, a world fit to live in for all the people. A just world, in the eyes of the United Nations, and, I submit, in the eyes of all honest and fair-minded people, is a world in which racial and religious bigotries are universally outlawed, a world in which all peoples, irrespective of race or creed, are accepted as equals in a fraternal bond of human kinship; a world in which discrimination, segregation, underprivilege, imperialism and colonialism will have become the unsavory relics of a dark age happily past.

*motive*

# One Sixth of Humanity

is represented by the people of India who have embarked upon a new way of life.

MADAME VIJAYA LAKSHMI PANDIT

ONE SIXTH OF HUMANITY has embarked on a great and historic experiment. There are three hundred and fifty million people in India. Their goal is to work out a way of life where free men can combine the material benefits of modern science with the spiritual and cultural leavening, without which man cannot live in harmony either with himself or his universe.

Why, you might ask, should India take upon herself this task of pioneering—this kind of leadership? Part of the answer is that India has been forced into this role by the pressure of her own circumstances. Without such a new way of life she cannot find her own salvation. More of the answer is that India has always been one of the laboratory areas of humanity where new philosophies, new techniques of living, new concepts of religion and ethics have been created, tested and incorporated into the fabric of life. It was India who gave the world Guatama Buddha. It was India who gave the world, a thousand years before Christ, those Vedic writings which have become the too little recognized foundations for much of modern philosophy, religion and psychology. And it was India who gave the world Mahatma Gandhi.

As followers of Mahatma Gandhi the leaders of the new India have had instilled into their bones a sense of responsibility—that sense which the philosophy of India has always stressed—man's responsibility to humanity which has brought out, in the ancient theme, the individual for the family, the family for the community, the community for the country, and the country for the world. It is the responsibility of each people to contribute to all others that which only they can contribute of either their own strength, their own wisdom, or their own good fortune.

No one can say whether India will succeed in her great experiment, but we can say that the leaders of India have already led their people through the wilderness of pain and struggle to freedom from foreign domination. This was the first necessary step before India could stride forward into a new realm of human creativity. These leaders are determined

to strive for that full success which Gandhi stressed throughout his life.

LET us, then, evaluate the weaknesses and strengths, the tools with which India's leaders have to work. First, on the debit side of the national ledger is India's greatest weakness, as it is that of all countries of Asia, the crushing poverty of the masses of its people. President Roosevelt spoke of the one third of this nation which was ill-fed, ill-housed, and ill-clothed. In India one speaks of the nine tenths of the nation which is ill-fed, ill-housed, and ill-clothed. In America, each of you has an average life expectancy, a reasonable hope of living to sixty-three. In India, our people can only hope to live to an average age of twenty-seven years. Our first effort, therefore, is the terribly urgent one of giving Indians more food, shelter, clothing and improving their health. Toward this end we are putting millions of additional acres under cultivation, beginning to build great irrigation projects, combat soil erosion, set up health clinics, better the methods of food distribution, electrify rural areas. One of our power projects, when completed, will be nearly twice the size of your own TVA.

Priority number two, and only just be-

low that of giving more food to our people, is to give them more democracy. There is going on in India one of the greatest democratic upheavals the world has ever known. When you see in your newspaper or hear on the radio that India has taken over the administration of such-and-such a princely state, or assumed the responsibility for this area or that, please remember that the average princely state was a political cesspool of dictatorship and feudalism, where people had no vote, no civil liberties, no trial by jury, no right to organize trade-unions, no right to speak or to think freely.

The great sword with which we hope to root out all vestiges of such tyranny is India's new constitution. For two years, the finest brains of India, meeting in our Constituent Assembly, have been working, thinking, studying to perfect this constitution which will be as vital to our own democracy as yours is to America. This constitution is now in the last stages of discussion and will be adopted before the year is out. The constitution of the new India will be an example and a shield for all the people of Asia who yearn for democracy but who are threatened with one form of totalitarianism or another. It incorporates the finest features of the American constitution, as well as those of other democratic nations.

Our constitution opens with these words, which stir us just as much as they do you, "We, the people of India. . . ." Yes, we, the people of India, will have complete adult franchise—the right to vote for every man and woman over eighteen. We will have equality of opportunity, regardless of race, sex or religious belief. I want to emphasize that freedom of religious belief, because so many Americans seem to think that since partition, India is a semitheocratic Hindu state. Quite the contrary, the new India is a democratic, secular state. Thirty million Moslems still live in India. The Indian Cabinet of fourteen, for example, includes two Moslems and two Christians. One of the members of our Cabinet, I am proud to say, our Minister of Health, is a Christian woman. Citizens of India will vote as equal citizens and not according to



religious beliefs as was required under British rule.

BUT we realize, too well, that before a people can take advantage of full democratic rights granted by their own laws, they must be educated to full political responsibility. Even before this, they must at least be able to read and write. One of the important elements in the new India, therefore, is the drive for mass primary and adult education. For the first time, India is instituting free primary education. There is a rush to learn—a rush to educate. Our children, in their equivalent of your little red schoolhouse, will learn not only reading, writing, and arithmetic, but also various crafts to help them to understand the dignity of labor, to enable them to pay for the education given to them by the fruits of their labor, and to enrich their lives with creative expression, drawn directly from their ancient cultural tradition.

The most ominous item on the debit side of the ledger, one which is making the task of India's leaders much more difficult, is that India today is surrounded by the turmoil and the chaos which exist in so many regions of Asia. We must secure our boundaries; we must stabilize and unify our territories; we must strengthen ourselves against corroding influences which might seep across our borders before we have had time to build up to our full economic and democratic strength.

Let us now look on the credit side of the ledger. First, there is the submerged yet age-old tradition of democracy in India. There was a working grass-roots democracy in Indian villages thousands of

years ago. This village democracy expressed itself in our own form of local town meeting and town hall where representatives of the people discussed their problems and formulated their own administrative policies. It was a tragedy that this village democracy was completely suppressed while India was under foreign rule. Now, as part of our great experiment, we are reviving and encouraging it anew. Recently, in one part of India, the United Provinces, democratic elections based on this ancient village democracy were held in seven thousand villages.

Another credit item helping our leaders is the unbroken continuity of Indian society and tradition which has developed along one single line of cultural evolution for three thousand years.

A credit item on another plane is the great natural wealth of our country. India produces a good part of the world's jute. It has large resources of coal, lumber and minerals—most of which are still not only unexploited but largely unsurveyed. These natural resources, particularly our coal deposits, are the basis for a heavy industry which has been expanded just as rapidly as possible. It is a little-known fact that even before the war India was one of the world's largest producers of steel. India also has a great textile industry, and the beginnings of many others. Only a few months ago was launched the first Indian ship built in an Indian shipyard. It is particularly in this field of industrial expansion that we need the help of America. We feel that this help should come in a manner and a spirit of mutual understanding and mutual advantage. I believe, in fact, that

India may be the last great area of trade expansion available for American industries, which must be kept producing to keep America's economic health.

INDIA'S most important credit item, and that which more than anything else gives me real hope that we will succeed in our experiment, is the leadership which brought India to freedom and which is now leading it toward enlightened democracy. Leader of our leaders, the father of our nation, was Mahatma Gandhi. It was the Mahatma who, throughout his life, outlined both the end and the means of the great adventure on which we are now embarked. It was the Mahatma who taught that man could live neither by bread nor by the machine alone; that we in India had to create a society which was more than another gadgetocracy. It is true that in the short period since his passing we have been almost overwhelmed with material crises of food and famine, of self-defense, of partition and now of unification; but we have never taken our eyes off the greater goals which lie ahead.

So, look to India, men and women of America; look to India, men and women of the world. The great experiment being attempted there may one day be the hope of the world, may one day make it possible for our children to form part of a peaceful, more harmonious, more fulfilled humanity.

*(This article was a part of the University of Chicago Round Table radio discussion on June 26, 1949 [NBC]. It is printed here by permission of the University of Chicago.)*

Culture basically means the ability to understand other people. Appreciation of art is a help to understanding other people. There is a fundamental commonness among all human beings. If one would understand the basic tenet of all religions, that there is a spark of divinity in all of us, there would be no misunderstanding.

—Sir Ramaswami Mudaliar (Prime-Minister of Mysore), at the Cleveland UNESCO meeting.

The present-day rivalry among religions has led many people to abandon religion altogether. Soviet Russia and her satellites are examples of this. Even countries like the United States, which profess to be religious, practice scientific humanism. All this does not mean that we can abandon religion. We cannot divorce religion from life. We have to live it. If humanity is to survive we must come to terms with life and external nature and the infinite within us which tries to reach out to and be absorbed into the infinite which is God, even as the plants and animals have adjusted themselves to their environments. If religion can enable us to penetrate into the subsoil of the conscious when we are alone with the ultimate reality, why then should there be any conflict? God is the innermost discovery of the deepest self of man. Religion is man's redemption from the disorders to which his nature is heir. This is the essence of all religions; their forms and ceremonies are merely the body which clothes them.

—Dr. Radhakrishnan at all-religions conference in India.

I BELIEVE in the absolute oneness of God, and therefore also of humanity.

IN matters of conscience the rule of the majority has no place.

I KNOW, too, that I shall never know God if I do not wrestle with and against evil, even at the cost of life itself.

IF WE are all sons of the same God and partake of the same divine essence, we must partake of the sin of every person, whether he belongs to us or another race.

I HAVE known no distinction between relatives and strangers, countrymen and foreigners, white and colored, Hindus and Indians of other faiths, whether Mussulmans, Parsis, Christians, or Jews.

I AM but a poor, struggling soul yearning to be wholly good—wholly truthful and wholly nonviolent in thought, word, and deed, but ever failing to reach the ideal which I know to be true.

THERE is no escape for any of us save through truth and non-violence. I know that war is wrong, is an unmitigated evil. I know, too, that it has got to go. I firmly believe that freedom won through bloodshed or fraud is no freedom.

THERE is no escape from the impending doom save through a bold and unconditional acceptance of the nonviolent method. Democracy and violence go ill together. The states that are today nominally democratic will either have to become frankly totalitarian or, if they are to become truly democratic, they must become courageously nonviolent.

IF I take anything that I do not need for my own immediate use and keep it, I thieve it from somebody else. It is the fundamental law of Nature, without exception, that Nature produces enough for our wants from day to day. . . . I do not want to dispossess anybody. I should then be departing from the rule of nonviolence. If somebody else possesses more than I do, let him. But so far as my own life is regulated, I dare not possess anything which I do not need.

I DO simply perceive that whilst everything is ever-changing, ever-dying, there is underlying all that change a Living Power that is changeless, that holds all together, that creates, dissolves, and re-creates. That in-forming Power or Spirit is God; and since nothing else that I see merely through the sense can or will persist, he alone is. And is this power benevolent or malevolent? I see it is purely benevolent. For I can see that in the midst of death, life persists; in the midst of untruth, truth persists; in the midst of darkness, light persists.

(The drawing on this page and the selections from Gandhi are the work of Lillian and Bob Pope of Puerto Rico.)



**OCTOBER 2 .. GANDHI'S BIRTHDAY**

# Albert Schweitzer

## Man of God

ALBERT SCHWEITZER is a son of the soil. Like the soil, he receives so many of God's gifts! They enter. They sprout and grow. They push out and flower. They give food and seed—good seed for more soil, whose sons come after and carry on and on and on.

Albert Schweitzer is a child of the earth. Like the earth he is plains and heights. He is open places and secret places. In him are rocks of strength, depths of quietness, oceans of movement, rivers of power. In him are music and blood, life and death.

Albert Schweitzer is a man of the people. His is concern, kinship, oneness with every nation, every race, every tongue, with every man. His eye has not seen them all, but his being enfolds all.

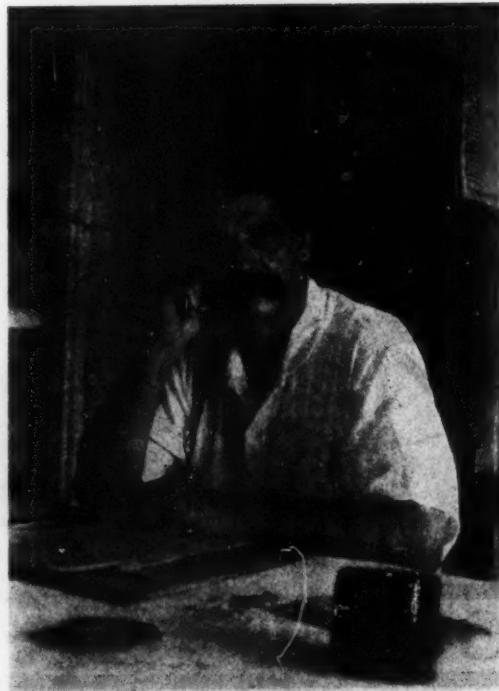
Albert Schweitzer is a soul of nature. The little and the huge, the beautiful and the drab; the living, the inanimate, the dead—all are enfolded in his embrace.

Son of the soil, child of the earth, man of the people, soul of nature—whence comes this comprehension, this love, this oneness with soil, earth, people, nature?

From one only, who is above all and over all and in all and through all—from God. For Albert Schweitzer is a man of God.

(A toast at the luncheon in Chicago at the Stevens Hotel, July 11, 1949, given for Albert Schweitzer by the Conference of Club Presidents and Program Chairmen.)

By  
Emory Ross



# Confidant of the Creator

is what Goethe is called on the two-hundredth anniversary of his birth.

LEWIS H. CHRISMAN

THE CUSTOM OF COLLEGE professors and others to make out lists of the great figures of literature and to attempt to appraise their value may be an example of the classroom sin of oversimplification. Yet there is something to be said in favor of it. If it does nothing else, this practice does cause us to think. To speak of Homer, Dante, Shakespeare and Goethe as the four supreme figures in the literature of the world has become an academic tradition. Of Homer we know nothing, and we are not sure whether we are to think of him as a flesh and blood human being or the personification of a legend. The saturnine, impressive figure of Dante strides across the shores of the Middle Ages in lonely grandeur, remote but unforgettable. Shakespeare's biographies are combinations of half-buried facts, illuminated guesses, and intelligent interpretations. Of Goethe we sometimes feel that we know too much. The mountain is so near that we cannot see it, yet we can say with absolute assurance that no other mind has had so great an influence on the course of thought of the last century. All paths of intellectual activity converge on the road to Weimar.

In those years when Thomas Carlyle was wrestling with the devil and writing *Sartor Resartus* on the lonely hill farm of Craigenputtock, "the hill of the hawks" in the barren uplands of the Scottish parish of Dumfries, it was Goethe who furnished him food for the mind and the soul. In Henry Crabb Robinson's diary we read, "But for him, Carlyle says he should not be alive. He owes everything to him." Many traveled to Weimar, some in the flesh, others in spirit, and still others in both mind and spirit. Shelley learned German in order to read Goethe and gave his writings much attention during the closing years of his short life. Byron said at Pisa, "I would give the world to read *Faust* in the original." One of the disappointments that came to Carlyle and his brilliant wife was that poverty prevented their paying a visit to their priest and prophet. But they made up for this deficiency by correspondence. Jane sent Goethe a strand of her beautiful brown hair and asked for a lock of Goethe's in return, but the venerable poet

was unable to return the compliment on account of what has been tactfully described as "hirsute deficiency." Americans, too, traveled to the little German city. Edward Everett, George Ticknor, Joseph Green Cogswell and George Bancroft were among the pilgrims. Another American visitor who does not fit into this pattern was the ill-starred, exiled grandson of the titanic Jonathan Edwards, Aaron Burr. If Ralph Waldo Emerson had had a chance to get to Europe before the death of Goethe, he would have gone to Weimar. But most of the Goethe pilgrims of those early nineteenth-century days, like the Carlyles and Emerson, found their realms of gold on the pages of his books.

BUT what about today? Within a comparatively short time we have had two Goethean anniversaries. In 1932 came the centennial of his death to which little attention was paid. Since he was born August 28, 1749, we are now commemorating the two-hundredth anniversary of his birth. For reasons which might furnish stimulating pabulum for thought, we are experiencing a spirited revival of interest in Goethe and everything pertaining to him. The facts of his biography, some of which have been troublesome, as they were to the Concord puritan by the name of Emerson, are being dug from the volumes in which they have for decades been buried. New

material is being published; modern translations of his works are appearing; glowing tributes have been published by the dozens. This is considerably more than a churned-up journalistic sensation. Goethe is a living author because he still has much to say to men and women of active, inquiring minds.

Essays galore have been written concerning his philosophy, his theology, his ethics, his science and his humanism. But there is no other writer in the literature of the world whom it is harder to pin down. One essay refers to him as "the poet of pantheism." Spinoza has made many imprints on his philosophy, and so have many others. Saint-Beuve has stated, "He is not merely a tradition but all traditions combined." The poet is not a logician. He is no slave of consistency. He practices the Emersonian dictum of saying what he thinks now in hard words, and tomorrow saying what tomorrow thinks in hard words again even though it contradict everything he has said today. To try to measure Goethe by the yardstick of any brand of orthodoxy is attempting the impossible.

HIS great value today, as it was a century ago, lies in his contribution to our resources for living. Although the pundit in his study of Goethe can find both intricacies and profundities, his main teachings are simple, vital and practical. Emerson in his essay on "Goethe; Or, The Writer" in *Representative Men*, refers to him as a "cheerful laborer" who "worked on for eighty years with the steadiness of his first zeal." Like a golden thread through much of Goethe's writing runs the thought that man should not cease his efforts. Near to the center of the teaching which meant so much to Carlyle and numerous others is the truth expressed in the lines:

"Without haste! Without rest!  
Bind the motto to thy breast!  
Bear it with thee as a spell;  
Storm or sunshine, guard it well."

In *Faust*, in which we find more of him than we do anywhere else because he lived  
(Continued on page 34)

# Testament of Faith

by Robert Ulich

IT SEEMS TO ME that the center and essence of all religion lie in the sense of "belonging." They lie in man's consciousness that nothing is isolated but part of a whole; that all measure of value extends to the degree to which it reaches into the universe; and that, consequently, all we do is like the release of a force the waves of which go far beyond the limits of our individual existence.

If anyone wishes to, he can also call this sense of belonging the sense of transcendence; everything living transcends itself into horizons beyond its knowledge, just as it lives on powers beyond its own power.

Such an attitude toward life involves three ethical qualities from which all other moral categories can be derived: reverence, humility and responsibility. Reverence, because only with a profound feeling of wonder can we stand before the great mysteries of man and nature; humility, because everywhere we are faced with the limitations of our knowledge and power; responsibility, because whatever we do we do not only to ourselves, but to life.

All human catastrophes start from the barbaric vacuum caused by the absence of reverence, humility and responsibility, whereas all that is good and productive springs from these eternal wells of creativeness

Robert Ulich is professor of education, Harvard Graduate School of Education, formerly professor and educator in various universities in Germany; member American Academy Arts and Sciences and Medieval Academy of America. Author: *Conditions of Civilized Living*.

# Faith Is Action

By Ernest Fremont Tittle

FAITH HAS SOMETIMES been represented as a product of religion. It has been supposed that if you take up religion then of course you must exercise faith; whereas if you stay clear of religion faith is not required of you. This is a misconception. Indeed, one might go so far as to call it an absurdity. The fact is we all live by faith and cannot help it. By faith every groom takes his bride, and she him, "for better, for worse." By faith every farmer sows his field, every manufacturer produces his goods, every merchant stocks his shelves, every diner eats what is set before him. By faith the scientist goes into his laboratory believing what he cannot prove, that the universe is unitary and law-abiding throughout, that the human mind is a dependable instrument of knowledge, and that knowledge is worth having.

Faith is a necessity in every department of life. When you come right down to it there is very little about which you can be absolutely sure. This, however, is nothing to complain of, but is, on the contrary, something to rejoice in. Life must withhold absolute certainty if there is to be the opportunity of adventure, of heroism and moral greatness. Columbus must not know for certain that if he braves the Atlantic, sailing westward in the face of the unknown, he will discover a new continent. Lincoln must not know for certain that if he fails of election to the United States Senate because of his stand on the slavery issue he will two years later be elected President and come to be regarded as the greatest President in the nation's history. John and Mary, becoming man and wife, must not know for certain that their marriage will be a success; they must be challenged to make it a success by efforts toward mutual understanding, mutual consideration and adjustment. The absence of absolute certainty is a necessary condition of the highest personal life.

Faith is the will to believe in the absence of absolute certainty, but not in the face of known facts. If I will to believe that the earth is flat, or that the white race is inherently superior to every other, or that the interests of all will somehow be served if each individual

seeks only his own gain and advantage—if I will to believe such things as these I may hardly regard myself as a man of faith. Belief in the face of evidence to the contrary may be ignorance or prejudice or overweening self-interest, but to call it faith would be an abuse of terms.

THE will to believe is not incompatible with the will to disbelieve when this is directed toward statements that are untrue or extremely doubtful. If I am told by an Un-American Activities Committee that the Epworth League of The Methodist Church is a communist front organization, I may well will to disbelieve,

*Several articles in this issue have been written under peculiar circumstances. They are written out of living, created out of a strange necessity. When Ernest Fremont Tittle delivered his sermon on faith and followed it with one on hope, no one knew how much both faith and hope would mean to those of us who had found in him a spiritual father soon to be removed from us by death. Yet the night this manuscript was handed to us, Dr. Tittle talked to us about our tenth year, about what one does with his life, about how one battles and still continues to battle against the powers of reaction and darkness even in one's own church. We got a new sense of work that does not end, of inspiration that is carried on. To us, the living in body, has Ernest Tittle bequeathed a legacy of noble living that grew out of depth thinking enunciated with clarity, conviction and courage. Fifty years from now when sermons of pompous and self-important ministers have been forgotten, those of Dr. Tittle will be studied for their definitions of Christian principles put in the lucid style of one who spoke for intelligent, reasoned, emotionally sound religion.*

*This article is the introduction to a series on the meaning of the Christian faith on the campus. They will be written by older students, a few by professors. They will follow the emphases of the Advance Movement, applying each emphasis to the campus.*

especially if I happen to know that the Epworth League passed out of existence some ten years ago. If someone whom I have known for years as a man of the highest integrity is branded a communist and charged with disloyalty—say Bishop Francis John McConnell or President Daniel Marsh of Boston University—I may well will to disbelieve this accusation. Indeed, I may even go so far as to protest it.

The will to disbelieve is a necessary protection against being taken in by fraud, by false accusation, by statements made in good faith perhaps but in fact untrue and unsupported. The trouble all too often is that we will to believe where we should will to disbelieve, and vice versa. We will to believe where our fears are aroused, our suspicions, our prejudices. We will to disbelieve where we are challenged to risk something in the name of a better world.

The will to believe is a necessary condition of progress. First the belief that the earth, contrary to appearance, is round; then the circumnavigation of the globe. First the belief that a cure for hydrophobia may be discovered; then a child in convulsions saved from an awful death. First the belief that the air may be conquered; then a birdlike machine in actual flight over the sands of North Carolina. These things happened because men willed to believe and act in advance of proof where proof was not possible in advance of action; otherwise they would not have happened.

"There are cases where a fact cannot come at all unless a preliminary faith exists in its coming," William James declared. This was the case with the United States of America. The United States would not have come into being had not the founding fathers willed to believe in advance of proof that jealous, suspicious, competing colonies, each with its own government, its own currency and militia, could be made to see that they had more to gain by being united than by remaining separate. And is it not now the case that the will to believe is a necessary condition of world order and peace? Federal world government is a fact that cannot come at all unless a preliminary faith

exists in its coming. We must will to believe in advance of proof that jealous, suspicious and competing nations can be made to see that they have more to gain by accepting certain limitations on national sovereignty than by claiming the right to act in what they conceive to be their own interest regardless of the consequences to others. World disarmament is a fact that cannot come at all unless a preliminary faith exists in its coming. War cannot be abolished out of human history unless we will to believe that it can; otherwise we shall not work for peace, we shall prepare for war and inevitably get what we have prepared for.

FAITH is reasonable belief expressed in action. It is a man doing the thing he says he believes in, not a man simply "shooting off his mouth" in a bull session. One New Testament writer flatly says: "Faith by itself, if it has no works, is dead (does not exist)." (James 2:17 R.S.V.) If I say: "I believe that the hungry should be fed," then in order to be a man of faith the very least I may do, if I have the means, is send a CARE package to someone in Europe or in Asia.

Now religious faith is like other kinds of faith in that it contains the element of venture. It is a man believing where he cannot prove and acting in the absence of absolute certainty. What distinguishes religious faith is not its essential nature but its object.

Religious faith is concerned with the ultimate questions of life and destiny. Does life have meaning, purpose, goal? Is it like going somewhere? Or is life at bottom meaningless and futile, a quite senseless episode in which each individual life runs out into nothingness and the entire human race will be blotted out at the last? Here we must all live by faith of some kind. The existence of God cannot be proved by logic or by any demonstration to the senses; nor can it be disproved.

Religious faith, although it moves in a realm where absolute proof is not possible, has ample ground to stand on. There is the order and rationality of the universe, making possible the work of science. There is the preparation of the world for life, concerning which a leading bio-chemist, Professor L. J. Henderson of Harvard, has said: "There is not one chance in countless millions of millions that the preparation of the world for life was mere accident." There is the emergence of new and higher and more significant forms of being, and their preservation in a continuing environment. There is a moral order of the world that is no less real than the order of nature, and that cannot be violated with impunity—an order which we men do not create but only discover. There is a moral

demand that comes from beyond ourselves and our society, a voice which says: "You ought" and which we feel has a right to command us even though it bid us to lay down our lives for a good that is not yet but ought to be upon earth. And not least among grounds for belief in God is the simple fact of religion. Why universal awareness of an invisible world of spirit beyond and above all visible things? Why worship and prayer down the ages? Why the moral and spiritual results of religion at its best? It is surely not easy to believe that life has spoken truly to skeptics and cynics, that only to prophets and saints has it lied.

AT its best religion provides the power to triumph over sin and fear and death. It provides strength and courage for living even in the most adverse conditions. It begets in men the will and the power to resist even unto death false ideas and evil systems. It begets recognition of the sacredness of human life and of the dignity and worth of the common man. It brings forth the idea of a universal brotherhood of man and the hope of a world redeemed from hunger, poverty, war and chaos, and established on the foundation of justice and equal opportunity for all.

The Christian faith about God and man and human destiny has produced results in human life that go far to vindicate it. Nevertheless, in order to be sure that Christianity is true you have to act.

Take prayer for instance. According to Christianity we men and women are not alone with our sins and follies, our loss and grief and pain. We are in the hands of God, who is with us in a most real and personal way to deliver us from evil and bring us to everlasting life. In order to make a go of life we have but to turn to God each day for forgiveness, guidance and help. This Christianity asserts. Is it true? The one way to be sure is to pray.

Or take the assertion "we know that in everything God works with those who love him to bring about what is good." That this is indeed the case priests and pastors have ample opportunity to observe, at least if they stay long enough in one place to see how things work out in human lives. They see people put to the severest test—privation, hardship, crippling disease, staggering bereavement—people who love God. And they see these men and women come through with all flags flying. But here again in order to be sure we must act. According to Christianity God seeks good for men regardless of race, color or class, yes, and regardless of moral desert. The grace of God is a divine mercy and help which we do not deserve. So, to love God is to care as he cares for men. It is to rise above self in love and service to others. It is to

do what we can for those about us, including those who have wronged us, and to work for world conditions that will assure to all men everywhere a fair chance in life. This we must do if we are ever to know and have no doubt that in everything God works with those who love him to bring about what is good.

Or take the assertion "with God all things are possible, even world peace." This is a daring faith. Is it well founded? Of course what is here asserted is not that God can and will establish peace on earth regardless of the attitudes, the purposes and policies of men and nations. The assertion is rather that God has the power to transform the minds and hearts of men and so to bring about real improvement in world conditions. But not even God can make us over unless we very much want to be made over. Not even God can abolish war out of human history unless we seriously undertake to bring national policy and our own lives into conformity with his purpose in the world.

Is it the will of God that we shall resist blind hatred and hysteria in relation to Soviet Russia? Is it the will of God that we shall try to get along with Russia? Getting along with Russia does not necessarily mean endorsement of communism; nor does it mean appeasement. It means the determination to keep open as long as possible the channels of communication, and the determination to abstain, even in the face of extreme provocation, from vituperative language and hostile acts. It means the resolve to do all which is humanly possible to avoid a rupture that might conceivably issue in the destruction of the present world civilization, if not of mankind upon earth.

Is it the will of God that national policy shall be based on due regard for the welfare of the world as a whole and not on the desire for individual gain and advantage? Is it the will of God that industrially advanced nations shall share their technological knowledge and skills with peoples living in less well-developed areas of the world?

Is it the will of God that the United States of America, now the most powerful nation on earth, shall take the lead in effort through the United Nations to bring about a universal reduction and control of armaments and the abolition of absolute weapons of destruction?

Questions such as these we are bound to raise with sincere desire to know the answer; and if and when the answer becomes clear we are bound to act accordingly. Otherwise we of this generation shall never know whether with God all things are possible, even world peace.

THE TRADITIONAL IDEA of faith is the God-man relationship. The recent interpretation I have given this old concept is very stimulating to me. Clinical psychology is very much concerned with the dynamics of human relationships. Our thought and behavior patterns are almost completely determined by our relationships with those from whom we learn or whom we mimic and copy. The best teacher is the greatest personality. Our fears we learn from people; our guilt feelings are responsible to the patterns of the people. Our anxieties are caused by people. Guilt feelings come out of malignant relationships; peace of mind is found in wholesome relationships.

It seems to me that a real relationship of love, that in which one person is accepted totally and entirely as he is by another, is the most wholesome relationship man knows. Here is full acceptance of one's whole personality by someone else who demands respect. When one has really found himself in such a relationship, he knows real security, and from there can go on to live. In such a man-man relationship is the indication of what Christ strove to give us in the faith he demonstrated. God knows us as we know ourselves and accepts us as we are; to him we can be ourselves. This is love and this is security.

Vanderbilt University

—Jim Sanders

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## Statements of Faith by Students

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Five fundamental convictions are the source of motivation and meaning in my life:

I believe in a God of love who remains the source and sustainer of all life and who is made known to men through the personality and gospel and death of Jesus Christ. The significant human life is the one which is lived in response to the love of God and which finds its center in the sense of the reality of God's love.

I believe, therefore, that *all* problems in life are essentially spiritual or religious ones and must be dealt with in reference to that which is the source and sustainer of life —God.

I believe, therefore, that democratic society has its only genuine justification in belief in God. I defend this conviction by emphasizing three concepts which are derived from the belief in a God of love without which democracy cannot possibly exist. Individualism is the first concept. Christianity (and Judaism) asserts that the individual is a child of God, and for that reason each individual possesses a personality of equal dignity and stature. Freedom is the second. Christianity asserts that the only real freedom comes from commitment to God. Independence arises from dependence upon God. Commitment to God frees us from *all* other gods: the god of economic materialism either communist or capitalist; the god of racism; the god of self; and from all other commitments. Third is the idea of the reality of love as the proper relationship between people in the community. If, in any community, this reality exists, disagreements of all kinds can arise over problems and issues without destroying the community. The whole manner in which disagreements are dealt with is transformed.

I believe that if democracy has its only justification in belief in God, then those who find their vocation in law or politics, if they are really to serve democracy, must have the same basis for their vocation—the belief in God. And the basis of democratic citizenship must also be the same sense of Christian vocation.

I believe that my convictions are very imperfect, that they must, therefore, be flexible, and that to hold these convictions does not make me self-sufficient but does remind me of my own helplessness and, hence, of the necessity at every moment to seek God's will.

Bates College, Maine

—William Stringfellow

## October Is Burning

By H. G. Rickerman

October is burning and blowing away  
like flimsy flame in a pile of leaves;  
(red leaves, gold, flame, flume-run, lame)  
old Autumn sums the harvestry  
whispering a breviary  
over sheaves shock-locked and brown.  
(Brown the sheaves, threshed the shock,  
reaped the glen, the field,  
stocked the bin and the mow's all filled.)

October is old and blowing away,  
(the fruit is down; gaunt the bough and sere)  
blowing and burning like leaves;  
silk is the light, the hills, the air  
fluttering soft but sudden the way  
doves come at dusk to eaves  
(long-hung eaves; home-house warm, cheer).  
Street fires are burning; children's voices clear  
fling back the dark while ringing  
round the flame and singing.

October is flying and all but flown,  
(flight of bird, flight of youth, of song, of word)  
flying like a mist-cool breeze,  
(sea-wind, wood-wind, field-found, low)  
gilding our hearts as we stand alone,  
(fires that burn! thoughts we cannot own!)  
and lighting our faces as though  
we were smelting gold  
not telling and burning the leaves.



Courtesy, Joseph Luyber Galleries

# Hope for a Future

may come in colleges and universities of America,  
says a man who has had much to do with  
shaping student thinking.

CLYDE TULL

THE REPORTS in the May *motive* of twenty students from as many colleges and universities on the state of religion on their respective campuses seemed thorough and convincing. The sense for realism, avoidance of facetiousness, and straightforward sincerity made them notable and heartening even if their import was not optimistic. Any college teacher, I believe, would recognize the soundness of their observations and be able to offer many illustrations of every point made.

It is not strange that the majority of college students are not deeply stirred by profoundly religious convictions. After all, they come from homes, schools, and churches which, with relatively few exceptions, have offered slight stimulus toward such convictions. It is a common occurrence to hear a parent or a minister say, "Why, John was a good Christian until he came to college. He was president of the Youth Fellowship, attended church and Sunday school regularly, and now——!" The answer came when I asked a class if they thought it would be fair to consider them as "Exhibit A" for their parents, if it would be right to judge their parents by their attitudes and behavior. One young man said that while they might do things their parents wouldn't do, he supposed it would be just to judge to a large extent the *parenthood* of their fathers and mothers by their character. A report on the parents of the students covered by *motive* would, I think, parallel that on the undergraduates. In the hurly-burly of high school life there is a multiplicity of "activities" but little religious activity. Comment on the church will come later.

Many naive people focus their eyes on the college world and are disconcerted at what seems not only indifference but hostility toward religion but fail to turn them on the national or international scene. It is not a "fine, pretty world" in which we are living right now. People who are genuinely religious, deeply spiritual, are not unhappy although they may suffer with those who suffer. America is probably the unhappiest country in the world. Visitors from lands that have been devastated by war ask in amazement,

"Why are Americans so unhappy when they seem to have everything?" If one can write a book on "How to Prevent Worry," he can be guaranteed a publisher and sure royalties. Fear is a dominant element in contemporary American life: fear of war, fear of failure to make money, fear of losing it, fear of old age, fear of loneliness, fear of inability to gain recognition, fear of pretty nearly everything but fear of God. Only infrequently does one find a man at peace with himself and others. Christopher Morley's novel *A Man Who Made Friends with Himself* represents a misnomer.

Consequently there is a hectic, neurotic quality in American life, an urge to escape from the fears through drink-

*An answer to what it means to be a Christian on the campus may be given in statements of faith by students—statements such as we include in this issue and will continue to include throughout the year. The answer can come from an analysis of the reactions of professors as they observe students in and out of classes. This year motive decided that it would ask representative professors in different fields about the quality of students who are supposed to be religious. In this issue we publish the statement of one of the best-known teachers of literature, a much-loved and respected professor of creative writing who has been the guide and inspiration of many notable creative writers. Later issues will contain statements by professors of sociology, economics, drama and journalism.*

ing, laxness in morals, mass reactions, general hedonism. I quote from a letter received recently from a former student, now in graduate school: "This morning I listened to a lecture on Huysmans' *A Rebours* and learned that the only real escape is through decadence, Catholicism, or suicide." Contemporary literature throws little antiseptic light on a sick world, much of it naturally reflecting the *Zeitgeist* with its overemphasis on sex, abnormal psychology, and clinical "cases" instead of characters. And if you want to worry about the future, read Orwell's *Nineteen Eighty-four*. Relatively, I think college is about the healthiest place to be found.

IN the *motive* report a particular target for the students' criticism seemed to be organized religion. Organized religionists probably have been irritated but they had better take note. Some, of course, will blame professors, assuming that college teachers achieve some demonic satisfaction in undermining the faith of students, in placing hurdles before their feet, in sneering at the church. I believe that a careful survey would reveal that faculties in college and university towns practically maintain the churches in a financial way and liberally contribute their abilities and talents to the organizations. There is nowhere a group of men and women, outside of the students' families, who are so genuinely interested in the undergraduates' welfare and development, spiritual as well as intellectual, who devote more time and energy to helping them. Of course, there are weak and faulty teachers as there are weak and faulty parents.

One reason for a critical attitude on the part of students toward the church is the realization that there is discrimination against minority groups. While a considerable number of students themselves are deeply prejudiced by a previous environment, there are many who take the "Fatherhood of God and the Brotherhood of Man" seriously. They also believe in the Constitution of the United States, and so when the church fails to take a determined, practical stand against oppression of American citizens, they nat-



urally become cynical. In their eyes the church should concern itself with a democracy which is basically Christian; it should stand for the Four Freedoms, the defense of the poor, the elimination of slums, the troubles of oppressed people over the world, not just people of their own denomination. It was a columnist who inspired the idea of the Freedom Train. Wouldn't that have been a great project for the united churches? A popular preacher of a certain Protestant church thundered over the air, "Freedom from want and fear is a cruel delusion." An organization bearing the name of another large church champions the cause of people deprived of their civil rights or unjustly treated in any way, but it is not supported by the institution and is likely to be repudiated by it when this "committee" is criticized "as a bunch of radicals." Said a young preacher the other day, "I'm afraid my church is definitely middle class but I'm trying to get some people from across the tracks to join up." I think he was speaking for many fine young preachers.

IT is probably the dogma and sectarianism, however, that antagonize students the most deeply. The study of the Bible, comparative religions, history, anthropology, psychology, world literature, and philosophy develops more of a perspective than they ever had before. The horizon expands. They learn that the various religions have much in common; they review the cruelties and horrors of so-called religious wars, not ignoring the economic aspects of them; they read about pogroms, inquisitions, torture of enlightened individuals for heresy, intolerance through the ages. And they become conscious of the present hatred and bitterness among people, inspired by different religious faiths: Mohammedans and Jews in Palestine; Mohammedans and Hindus in India. They also are not unaware of the cold war between Catholics and Protestants, smacking of "power politics." Then to the thoughtful students the feuding or, at least, lack of cooperation among the Protestant churches presents a sorry sight. Some investigators report 250 sects; others, 460. Such differences in creed or dogma that they know about seem trivial and negligible. In fact, a large percentage of the members of these sects do not know the differences. The refusal of a large Protestant church to become part of the National Conference of Christians and Jews made the judicious grieve.

It's this matter of theology that seems to cause the most trouble. Students are beginning to realize that there is nothing divine about theology. It is man-made or committee-made and changes as man's ideas change. John McConnachie, author

## AUGUST DEWS

When August bedews  
the hardhock, the mallow,  
and the late rose  
snugged in the hollow—

no tinctures of spring  
or trilliums enter,  
but the sour tang  
of imminent winter.

Each oval drop  
is cold and bitter  
and quinine-sharp  
as swamp-fed water.

—Christine Turner Curtis

of books about Karl Barth and his theology, declares, "Theology is not a science. . . . No dead theology can be revived. Each age needs its own theology." I think much of the present confusion is due to the fact that the theology for our time has not been developed and the older theologies leave students cold. For instance, I haven't heard the word "salvation" in the evangelical sense used by a minister or a chapel speaker for years. Theology, like politics, raises the temperature and there is much bickering among the various schools. Terms like "old-fashioned liberals," "sociologists rather than theologians," "humanists," "humanitarians," "unitarians," "rationalists," "neo-scholastics," are thrown around when there is disagreement over theology, and these are fighting words. Overheard in a university library, two graduate students in conversation: "I'm a nineteenth-century rationalist and he's

an eighteenth-century rationalist, and I find it a little difficult to talk with him." This goes on in an atomic age! And when you hear someone say, "You can't believe *that* and be a Christian," look for trouble. When the great Dutch scholar, Gerardus van der Leeuw, was asked at Aspen, Colorado, whether or not Goethe was a Christian, he remarked that perhaps God alone should determine who is a Christian. Anyway, it is difficult for very intelligent undergraduates to think of God as a sectarian, Protestant, or Catholic, committed to any particular theology.

BUT all the students' reports were not hopeless. A survey made twenty or forty years ago would not have been any more optimistic. No doubt there is a turning of the tide, a growing interest in genuine religion on the part of young people. They may have been reading the hard-boiled novels but they have also been deeply interested in *The Seven Storey Mountain*, the sales of which have surprised the publishers. They will listen to spiritual leaders who speak "with authority." While many teachers have been deeply embarrassed by the cruelty practiced upon perpetrators of dull, conventional sermons, I have never known them to fail to accord sympathetic attention to speakers who have lived in harmony with God and man, who have thought and felt deeply and who can communicate what they have learned simply, earnestly, and humbly. Maybe only people who have something to say should speak to young people.

A hundred years ago Comte wrote, "Without some new spiritual influence our age which is revolutionary will produce a catastrophe." We have had many political revolutions and two world catastrophes but the "new spiritual influence" has not come. Maybe it will come soon. I believe that we have just about "hit bottom" in the slough of selfishness, greed, and materialism and that there is a growing hunger, conscious or subconscious, for an affirmative, spiritual way of life. It will have to be a "new" and fresh interpretation of the life and teaching of Jesus Christ from whom we have strayed. Humanity has never gone back to anything. It can't go home again, it can't unlearn anything, but it can go ahead to something greater, finer, more comprehensive, breaking down barriers, throwing off fears and frustrations, losing and finding itself, bringing peace and hope to a distraught world.

Wouldn't it be wonderful if the "new influence" should come from the colleges and universities? Wouldn't they be a natural source of energy and power which might radiate "love and understanding" to all humanity?



# Hypo- and Hypermotivation

place the student in a schizophrenic situation  
in the postwar world.

RICHARD TERRILL BAKER

YOUR EDITOR WILL appreciate the considerable state of confusion in which these paragraphs are written. There once were some notes to readers of *motive* on this tenth anniversary of the magazine, scribbled on the back of a hospital bill, but I can't seem to find them.

No matter. I remember what they said. They had to do with that moment ten years ago when you chose that little one-word title, *motive*, for your magazine. You could never have known in 1940 just how relevant that word would be to the student situation of 1950.

Motive is what I want to write about. It seems to me as I deal with students that we are in a strange state of affairs. There is much lamenting the loss of a sense of motivation in our lives. I want to propose that this loss is only half the problem. The students I know are in the schizophrenic situation of having too much motive and not enough at the same time.

I THINK the war is responsible. The war gave us clear-cut goals that society generally subscribed to, and these goals gripped us with good strong emotional fervor. Now that this definite sense of motivation has passed, we have fallen into the slump which always follows excessive stimulation. From this point of view a sense of motive has gone from our lives. We're in the depressed phase of a manic-depressive cycle. Social goals are upset, vague, distant, confused by hysterical bursts of enthusiasm which are the emotions of war dissipating themselves.

It's not easy to have much sense of personal motivation in such a society. We've lost faith in ourselves. Seriously we have begun to have unpleasant suspicions that perhaps mankind is not as capable of peace, progress and prosperity as we once thought. A kind of premonition and fear of doomsday has taken over our lives and thought, and quite naturally the long-term plan, the life-motive, has gone by the boards.

We have been driven into a kind of life-plan which squeezes all the satisfaction it can out of the immediate because the future looks so desperately un-

satisfying. With gadgets and tricks and stratagems we attempt to find a kind of present-tense happiness, because the long-term job of creating a personality seems so futile and out-of-step with everybody else.

Of course, this focus on the immediate is all a delusion. We're creating a personality for ourselves whether we admit it or not. There is no such thing as a separate and distinct present. It is always spilling over into the future. Life is continual, and the future is made up of the total of all the little eventful presents. The question is: *Do we want for ourselves just an unplanned total for a per-*

*sonality, or a life created on a motive and a theme?* I think 1949—ten years after our magazine was born—may be a good time for each of us to ask ourselves that question.

ONE other thing. I have been harping on the lack of motive in so much of our lives. Now I want to hit the other side of the paradox. There is a weakness in present-day student attitudes, as I watch them, which is occasioned by too much motive. This, again, is due to the sociological depression and the futility we all feel in coping with and contributing to social, political, communal forces. In our despair for the future of society we have hedged against the threat of doomsday by a retreat into a new kind of monasticism. "I'll retire from the social struggle and take care of Number One"—that's the attitude I'm talking about. It strikes me that students today are singularly self-centered in their assault upon a secure individual career. There's a kind of mad careerism on our college campuses.

I don't mind an aggressive approach to one's vocation, but I sometimes wish you wouldn't wear cleats. There's too much individual motivating toward your own selfish goals. It's good to set your aim on the best—the best training, the best grades, the highest mark of your calling. But just remember that you don't live out your professional life in an enclosure. Your career will be created in community with others. Every man's security is your own. Relax a little, you hypermotivated climbers. Easy does it.

I think one of the best things that has happened to America's spiritual life in these postwar years was Dr. Albert Schweitzer's recent visit to our land. He's a quiet, imposing lesson to America's need. He walked among us second to none, yet second to all, a man who has refined his talents to premier accomplishment in many fields, and then has poured the whole personality out as an offering to God and the community of mankind.

If *motive* magazine can keep setting that kind of *dédication* and motivation before us, I hope to be around to wish it happy birthdays year after passing year.





# Truth in Art

*The end of art is not beauty  
but satisfaction through experience.*

Perhaps no other form of religious art is more saddening and at times more nauseating than the anemic, weak, sentimentalized "likenesses" of the Christ. Hofmann, Sallman and more recently Christy have portrayed a Christ that is not worthy. Remember, we do not know what Jesus *looked* like. We do know what he *was like*. Christ was not weak. The very fact that Christ is shown as being physically handsome is open to question. Perhaps he was, but he was a Jew living in Palestine some nineteen hundred years ago and he led a hard life. He could be both tender and powerful in this strength and terrible in his attack on the Scribes. He did not always say nice things to people. He died a horrible death of torture. None of these things do I find in these pictures. Instead I find a prettied portrait for the sentimental that has no character. These portraits of Christ do indicate the degree to which we have weakened and sentimentalized our faith. We don't like the sermon that hits us, only those vague ones that hit other people.

BY MARION JUNKIN

WHEN MARTIN LUTHER threw an ink pot at the devil, the decorative splash it made on the wall was the final signature to an era of glorious religious art. For three centuries the artists of Italy, Flanders, Germany and Spain had ministered to the needs of the church for paintings, stained-glass windows, carved pews, sculpture, illuminated books, and anything else that might make the service of the church more beautiful. When the Protestant churches hung up a "no help wanted" sign to the artists, much of the richness and beauty of church worship was lost. For the artists served the church well and made more real those things of the spirit and soul. Today the Episcopal Church alone has retained some of the warmth and feeling of reverence which the Gothic architecture evokes.

As a Protestant, I know the causes of the Reformation and why these reforms were necessary, but I do not think so much

that was good should have been surrendered to the Catholic Church. I believe that when the church rejected the artist and no longer needed his work, it lost a spiritual ally. The church needs what the artist can give and certainly the artist needs what the church can give. In its beginning Christianity was a mystical Eastern religion and the Western peoples have very cleverly turned it into a code of ethics that fits well into our materialistic pattern of life. No better illustration of this can be found than in the ethical imperatives of the Sermon on the Mount and in the disregard shown it by both laymen and ministers.

In many churches the Sunday worship service is held in a building devoid of aesthetic satisfaction. At times I have wondered if this was deliberate. In some denominations I am sure it is. This cold atmosphere for worship places on the minister a heavy burden. If the sermon is a flop then the entire service is

a failure, but where there is beauty, as in a Gothic chapel, and satisfying music, one is helped to feel a reverence that induces meditation and spiritual contact so that even if the sermon is not inspiring, one feels that something has been received. When I worship in an ugly church, I often feel that my religion is being received as an unpleasant medicine, something I ought to take but that actually tastes nasty.

ANOTHER and perhaps more important respect in which the church should assume a long-neglected responsibility is in helping to form the aesthetic standards of young people so that they will have some appreciation for the finer things of life. Art, music, literature, architecture, drama and poetry are forms of expression. People who love these things have inner resources that make them finer and more interesting people. I think that a Christian should be as interesting as possible in addition to being good. To be good but dull does not attract others to our way of life. By this I do not mean that we should turn our services into art classes and book review clubs. But there are many ways in which we could direct our youth toward a wider understanding of cultural things.

Take, for example, the dreadful colored pictures distributed each Sunday in the church schools. They are made by commercial hacks who have no interest in religion, and are devoid of any expressive sense. These pictures instill into the child's consciousness a feeling that in Bible times people lived in a purple and pink landscape with lovely flowers, where everything was sweet. No wonder then when these tots grow up they like trashy pictures, trashy movies, trashy radio programs. There are several things that could be done to change this situation. First, if pictures must be used why not reproduce the old masters whenever possible. Second, insist that the lithograph companies get a more vigorous group of artists to do their work. Third, have the children draw their own versions of the story (and do not be too critical). Fourth, a few large reproductions of the old masters' works around the walls would certainly add to the attractiveness of the rooms. Fifth, if there are any artists who are members of the church ask them to talk to the children about the paintings and about good art.

The suggestion of having the children draw their own versions of the story is the best because it gives a creative approach. Often there is opposition to this sort of thing both in art and in music. A friend attempted to help with the music in the primary department of a large city church recently. She is a fine musician and has had a lot of experience. She began immediately to teach the children some of the older German, English and French hymns and carols with the idea that it would be well for them to know good music rather than the stupid songs so often indicated in the weekly lesson. She was actively opposed in this, however, by teachers who wished to continue in the set pattern of procedure regardless of how inane it was. There was no question that the children loved the better music, but tradition and habit won and my friend was obliged to give up the work.

We underestimate the importance of early impressions and I am sure that childhood contact with good art and music will go on through life. I am so convinced of this that I destroy the offending art work as soon as my child gets home from

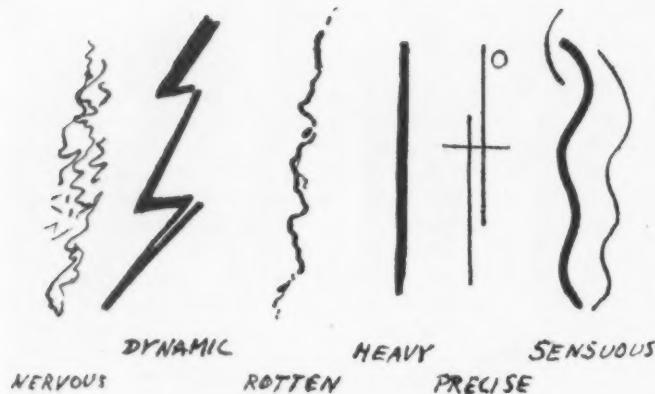
Sunday school and substitute something better from my collection of prints or books.

I SERIOUSLY doubt if much can be done about the art and music in the church and church school unless there are in each community a few people who understand and know good art and music. Many of the young people of college age are receiving fine training in the arts today and should be trusted to help in these matters. For the sake of those who would like to have a clearer understanding, I would like to make a few notes that may be of help, and to show in the illustrations for this article a few comparisons of good and bad art. These examples are for adults and are not suggested for children in the church school.

It is necessary to remember that art is, after all, not a representation of what something looks like. This should be self-evident but it is depressing to realize how many people still believe this. Again art is not beauty. Art is not what God made in nature. *Art is man's way of expressing his feelings*, and many mediums are used such as paint, stone, copper, wood, etc. A painting is supposed to be felt rather than looked at. This can be done with a little training and discipline. Lines for instance have many different qualities such as:



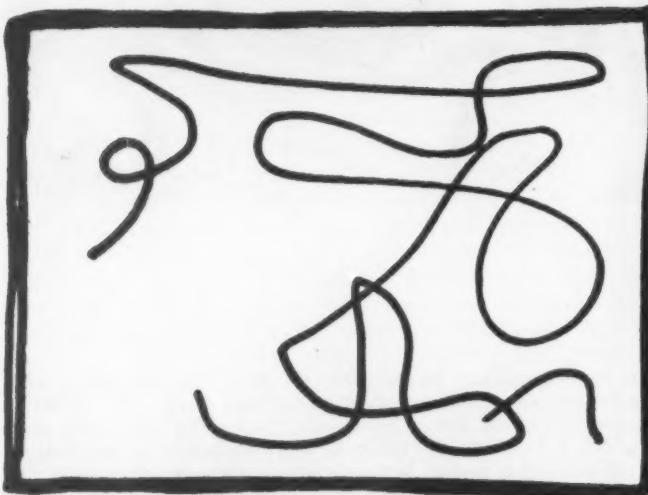
In this portrayal of the Christ Rouault is in no way attempting to show us what Christ looked like. He is trying to express what Christ suffered. This torture is a torture expressed in the very lines and colors, not something added to a visual image. The ability to feel form and respond to line and color directly is fundamental to an appreciation of art and in religious art especially the feeling must be a direct contact with these elements. This may take time and training but it is worth the effort in the enrichment of our natures and the increased capacity we have for spiritual experience. The end of art is not beauty but satisfaction through experience. We can look at great art and see nothing just as we can read or hear and not understand. "To him that hath ears to hear. . . ."



What is necessary is to train the senses to respond to lines, colors, forms and shapes within the painting and to enjoy these feelings. We also *feel* the sum total of these parts and gradually learn to *feel* the artist and his all-over aesthetic message. We are then able to recognize more about the work; whether we *feel* the sincerity of the artist, whether we *feel* the agony of the crucifixion, *feel* the power of the counterplay of emotions—and this is aesthetic satisfaction.

Let us take an example by comparing the two versions of the head of Jesus. In the Hofmann what we have is a visual impression and not a very honest one since it is very sweet and gives the impression that Jesus was not suffering. We like to escape such experiences even in reading about them or seeing them. We call this escapist art because we avoid a real experience and substitute a soft, pleasant one. Now notice the Rouault version of the head of Jesus and feel the agony of the hands pierced with nails and the thorns cutting the brow. This brings us closer to the real experience and we understand Jesus far better and what he did for us.

NOW if you doubt that you can learn to respond to lines and colors, just remember what happens when you buy a sweater or tie. When you select a tie you have responded with your emotions to color or texture or both. So it is with a work of art. In music you listen with your soul, in pictures you see with your soul. In the scribble below it should be very easy to pick out the place where something is needed or lacking—the left center. This is because the other lines lead you back and forth across the page and you come to this abrupt blank and feel that you need something to complete the design.



There is no easy course in how to know good art and develop a cultivated taste in five easy lessons. It is a matter of constant interest and contact. Most students want a teacher to tell them which are the greatest masters and which are the greatest paintings so that they may file them in their memories and then promptly forget them. Art training, however, is training the senses and building our own set of standards as high as possible. There is much room for differences of opinion in art and our likes need not be exactly like those of everyone else. If this were the case, we would all want to marry the same girl. There are some attitudes that we should cultivate, however, including honesty, courage, tolerance (some modern art takes a lot), conviction, sensitivity and awareness. All of these are traits that would be good for a Christian to have in any event. Choosing art with these ideas in mind, we should be able in time to become our own critics and not have to depend on others to tell us what we ought to like.

Now a final word. America has become a very materialistic country. Things and speed are our gods. In another generation we may not be civilized. I am not sure we are now. Perhaps I draw a strange comparison but if we have false aesthetic standards and grow up on magazine trash, radio trash, movie trash and now video trash, we are not being civilized in our culture. Art is a civilizing process, one of many, and adds much of richness and satisfaction, and if it is used in a creative way it might help to still our feverish ways.

## LESS TRUTH

Many of the Sunday school pictures have nothing to do with the idea of religion and are so deplorable as art that they should not be used. If children grow up with such calendar art, and its pink and purple escapism, it is no wonder that later in life this influence makes them unable to respond to an art of vigor and expression. Ac-

tually there are a lot of plain guts in Christianity. It is a wonderful faith, and takes courage to live. I see none of this in these pictures used in our church schools. None of this is expressed through the forms of the painting. There is no form. I am led to believe that in Palestine in Jesus' day there was no

© Providence Lithograph Co.

dirt, no poverty, no hunger and everyone was happy and well dressed in colored bed sheets. All the women were lovely and walked in purple meadows on ground that did not exist.



AT THE DROP OF A BRUSH, *motive* editors are persuaded to recall an earlier article by Marion Junkin entitled "Painting Faith." This article may be found on page 41 of the December, 1947, issue of *motive*. Along with the recovery of this article by Dr. Junkin, readers may find other articles and pictures of value in this fourteen-page painting feature.

## MORE TRUTH IN PATSY

Drawings of Bible stories by a child can be an important part of religious art education or they can be a waste of time. The story must be told very simply and in terms that would induce visual images and impressions but not in a way that makes *what the story looked like* the important thing. The child's *experience* is the important thing. Here are several drawings by Patsy, age 7. The story in each case took about four minutes and the drawing about twice as long.



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*Holy Night* shows the child in a manger with beautiful simplicity, the proud parents, stars and angels singing for joy. Compare this with the William Blake engraving *When the Morning Stars Sang Together*. Both have movement and spirit even if the angels that Patsy drew look a little like bats. In contrast, the *Shepherds Find the Baby* by Fredricks is a static, realistic version; costumes seem artificial and the picture is like a pageant with borrowed costumes.



*The Finding of Moses* may be contrasted with the *Caring for Moses* by Kay. Patsy's version is a big design, full of drama. She does not quibble over the pretty or try to pretty things up—bang and there it is, just like she felt it. The infant Moses looks slightly like a goldfish in a bowl as Pharaoh's daughter bends to pick him up but at least we are saved the cloying prettiness of the Kay version.



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*When the Morning Stars Sang Together* by William Blake To visualize such an abstract thought in visual terms could have been accomplished only by a man who was a mystic. Blake saw angels and if you stood between him and the angel he asked you to move. Most of us need to move some so that we can see angels, and the thing that needs to move is our prejudice and stubborn belief in half thought out ideas. Art for instance. Sure we know what art is. It's pictures that look like things. But who ever saw a star that sang. Two men—a Hebrew in ancient times and William Blake.



# CRUCIFIXIONS WHICH WILL NOT LET US ESCAPE



*White Crucifixion* by Chagall

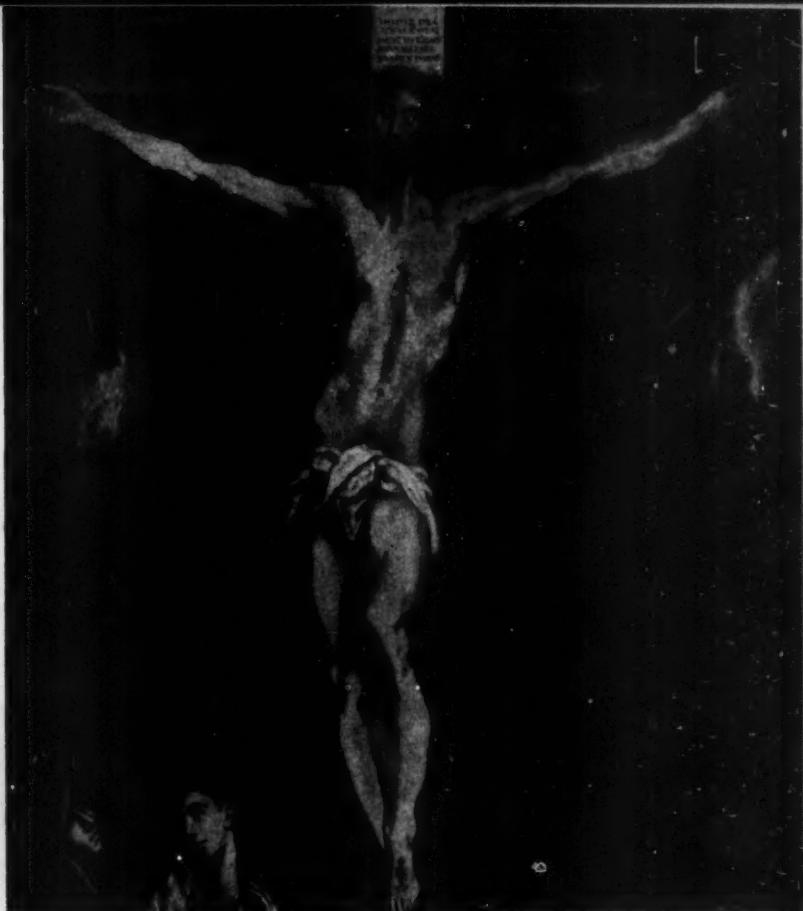
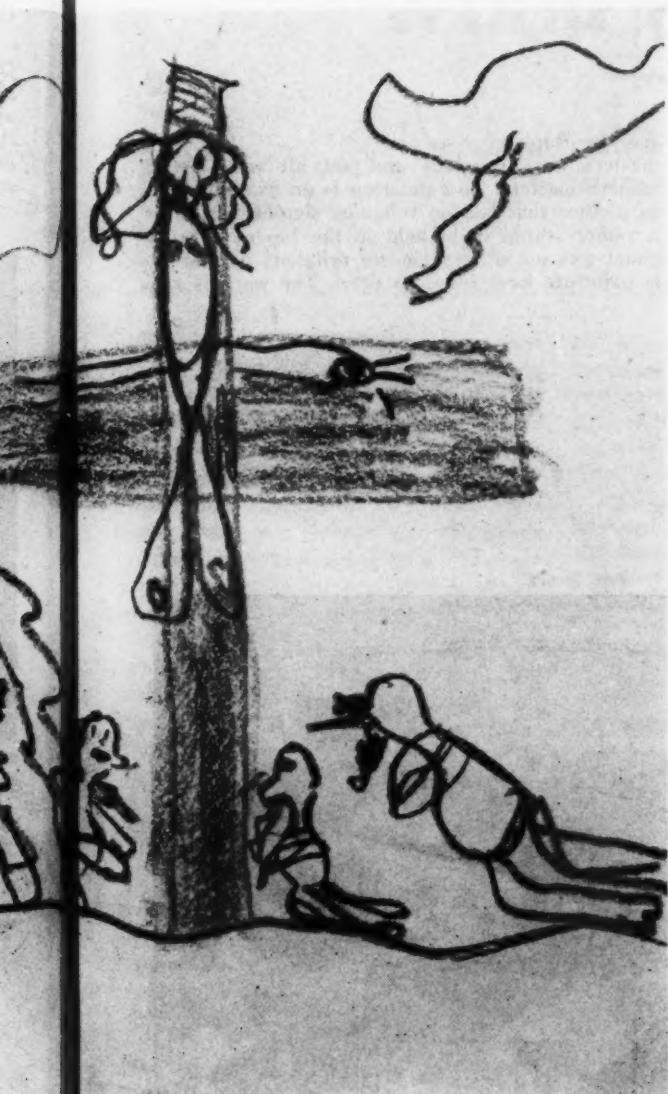
The Christian religion is one of mystery and faith. It is spiritual. It is not just a cold code of ethics although we have often tried to make it so. Chagall, Blake, El Greco and others have given us the mystery of Christianity because they also have seen angels and believed in angels. We do not. All too often we think in terms of the collection plate, committees, programs, conferences, elders, vestrymen. This is why so few of us understand the *Psalm*s or The *Song of Solomon* as poetic expressions of the Hebrew heart. To a realistic people who whiz in autos the world of the spirit is not real.



*Crucifixion* (above center). For God to the Cross might seem daring but when art like are not the same thing. Painted 7, 1938. Christ pierced with nails (the drops of blood flashes and on the lower right, beneath the cross, two Roman soldiers; they are crucified. Very reverent and expressive.

*Golgotha* (Philadelphia Museum), over right. I would like to make a tribute to old cause they knew what made pictures. They are expressive of countless Bibles. The brandt, Michelangelo, Giotto, Masaccio, Frans could go on and on. These men saints' noblest work.

*Crucifixion* (lower right) by Georges Rouault. This is perhaps the most terrible crucifixion ever drawn. The body is green flesh with red thorns. The body is real thorns that hurt and cut. Many, maybe worse. Picture in your mind at you in your own back yard for no reason. The good and not the bad, and the hated anything except the back yard part. got get entirely too close for pleasure parts.



For all to attempt to portray the supreme event of the Christ on g but often are very direct. What they like and what we think they g. Picture 7, has here a kinship with Rouault in the drama of (the droplets are blood). From the cloud on either side lightning ht, before the cross, the disciples mourn in grief. To the left we see are cruelties and very arrogant. The feeling of this composition is e.

seum), over right) by El Greco  
tribute to old masters. They are not old but are forever young be-  
picture. There are hundreds of paintings of these older men that  
Bible. They should be known and studied. El Greco, Rem-  
brandt, Masaccio, Fra Angelico, Durer, Grunewald and Van Eyck—the list  
men of saints of the brush and yet we turn our back on their



by Grunewald  
terrible crucifixion ever painted. Here we see Christ mutilated and  
men fled with crimson from countless marks of the lash. The thorns  
and cut. Many of us realize that the crucifixion was like this,  
our mind at you would feel if your father were tortured and killed  
no reason than that he believed in love rather than hate and in  
and the hated cunning and falsehood. (Now in this you didn't mind  
hard part got a little close.) So did Grunewald in this painting  
measure hurts.

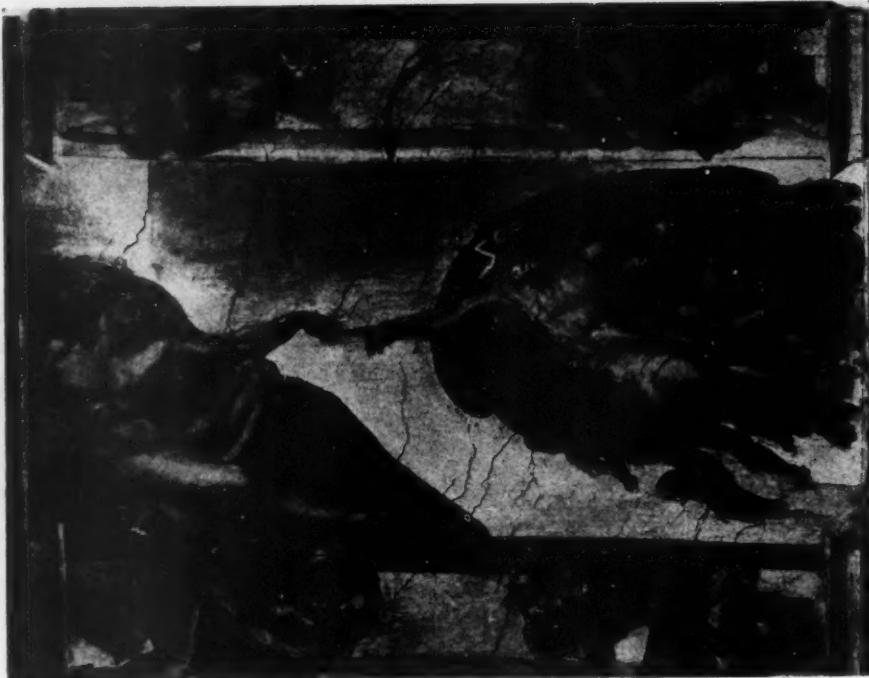


*Madonna of the Chair* by Raphael

Not all the old masters were religious and not all were better painters than the modern masters. This painting is an example of a supposedly religious picture that has no religious significance. It is just a picture of a rather stupid child held in the lap of a fairly pretty woman. Raphael was not a very sincere religious painter although many of his paintings have religious titles. The work is also badly drawn.

*Creation of Man* by Michelangelo

With a single touch of the hand Michelangelo's figure of God creates man as though it were the easiest thing to do. By reserve and understatement the artist has suggested great power. Furthermore, his drawn concept of God is one of stern strength, yet fatherly and kind. Representation of God in visible form is of doubtful wisdom for no man has seen his face, yet if it is to be done, Michelangelo's concept is nearest to being worthy.



Tenth Anniversary Art Reproductions

This coming year *motive* will present works from eight of the world's leading contemporary painters. Along with the reproductions of some of these artists' greatest works will come in each issue an introduction to the artist and commentary upon his work. *motive* will celebrate its tenth anniversary by presenting works from Georges Rouault, Pablo Picasso, Käthe Kollwitz, Jose Clemente Orozco, David Siqueiros, Peter Blume, Ben Shahn and Jacob Lawrence. Watch for each of these art features.

# World Peace and You

is what one student group called a radio program that has far-reaching Christian implications.

RAY ALLEN

THIS IS THE STORY of what one student group did to promote thinking and acting about world peace. Like all worth-while activities, planning for it had to start early. In fact, even before the school year officially began, the Wesley Foundation Council of Memphis State College had met to map out the year's program, and the building of world peace was found to be integral to a study of what living the way of Jesus means.

A forum sponsored by the World Friendship Commission was the opening feature. Advanced students in the speech department presented a panel discussion, followed by an open discussion on "The Student's Responsibility for World Peace." The meeting was well publicized, consequently a large number of students and faculty members attended.

The forum was so successful that when the chairman of the World Friendship Commission asked the head of the speech department to help her put on a series of radio programs in behalf of world peace, he was eager to cooperate. He asked, in fact, to have some of his students who were not members of the Wesley Foundation work on the programs because he wanted them to have the experience of growing into a broader understanding of the problems and possible solutions of world peace, as well as to get valuable radio broadcasting experience.

After an outline of four programs was prepared, a delegation was sent to a local radio station to ask for broadcasting time. The manager of WDIA liked the idea and the outline, but asked the students to come back in a month, because a new radio schedule would be planned at that time and there possibly would be a place for our programs in it. When we went back in January, we were scheduled for

the month of February, every Saturday between 4:30 and 4:55 P.M. This gave us twenty-five minutes of good listening time each week. We decided to call our series of broadcasts "World Peace and You."

Publicity was started immediately. One hundred posters of attractive design with the necessary information were printed and distributed to all parts of the college, to all churches and to various institutions and business sections throughout Memphis. Articles about our programs appeared in the college paper and the daily press. Announcements were made in various college and church meetings, and as the time grew near for our programs to begin, spot announcements were made on the radio by WDIA.

THE first program of our series consisted of a symposium of three students who introduced "World Peace and You" and presented the main issues to be discussed in the succeeding broadcasts: the use of military force as a means of securing world peace; the European Recovery Program; the United Nations; the World Council of Churches. The introduction was made, and the stage was set for a very worth-while consideration of controversial issues.

The round-table discussion which followed the next Saturday, therefore, proved to be very stimulating. The ten students who participated spoke extemporaneously, but the opinions they expressed evidenced serious thinking. Actually, they had gotten together several times during the week to exchange ideas and to decide on which topics each would be ready to express an opinion. The discussion leader, too, had spent considerable time planning the sequence of questions to be asked and answered.

The last program in the series consisted of an appeal from four local citizens for others to assume their responsibility to work for world peace. A businessman represented the Christian laymen, a pre-medical student represented veterans, another student represented women, and the District Superintendent in Memphis represented the Christian ministry. Each told why he considered world peace to be his responsibility and suggested ways that others like him might work for world peace.

As a result of "World Peace and You," there was an increased interest in international relations and problems of peace throughout the whole college for the rest of the school year. The Methodists were invited to cooperate with the International Relations Club in showing a film to promote world peace. The local Society of Friends and members of the Fellowship of Reconciliation invited the Foundation to participate in another meeting the theme of which was "Christians Work for World Peace." World-mindedness among the Wesley Foundation members was especially evident in later services of worship and other programs.

Trying to live Jesus' way through building world peace was an experience of Christian growth for the members of the Wesley Foundation at Memphis State College last year, and we are sure that all of the results of our efforts are not yet apparent. This is one experience we want to continue to grow. For that reason, we suggest that you try something similar to "World Peace and You" this year. Certainly your group can do it, for our Wesley Foundation is only two years old, and we feel that we succeeded, at least, in a measure. Your broadcasts will probably be far superior to ours. Why don't you try it?

And if I believe in UNESCO, it is because I know that peace is worth more than war, and education more than propaganda, just as truth is better than a lie, and light is better than darkness. Men cannot live without struggling; but if men are to struggle, it should be against poverty, ignorance, hatred, fear and disease; they should struggle to build up, and never to destroy.

—J. Torres Boaet, director-general of UNESCO  
at the Cleveland meeting.

LAST YEAR twenty-eight freshmen flunked out of Denison University. It is not too likely that they came to Denison, planning to fail. Probably they didn't want to fail; maybe they did. Perhaps some year there will be a freshman class without a single member whose June record is less than C. That would mightily please the faculty and the administration—and the freshmen. Just in case any of the new freshmen entering college in 1949 should have their hearts set on flunking out, this is written to point them to the road to success.

As a formula it is recommended for students of both high and low IQ's. It has been tried and found to work regardless of a student's grades in high school or the principal's recommendation; after all principals are human. The important thing is that the counsel be followed strictly from the first day of matriculation to the hour of the last final examination in June, which, incidentally, the student should fail to take. It is important that not a day be missed.

Failure will come a little more easily to the student who was unsuccessful in learning to study in high school; but even good habits with efforts can be sloughed off and the "know-how" of learning forgotten. It is amazing how much college freshmen can forget.

If you have seen *Mr. Belvedere Goes to College*, you already know that the important thing in college is to have a good time. Keep in mind that fun comes first, and never let the class assignments interfere. It will help if you delay in locating the bookstore for a fortnight and then wait another week before picking your textbooks. This will spare you the temptation to "crack a book," and by waiting there's always the chance that the stock may be out; obviously you can't study if you have no text.

If your heart is set on failure, you have probably told yourself that nothing much happens in the first few meetings of the class. Here's a chance to rest from the exhaustion of travel. If you love a mystery, it will be fun to go after the class is well started—perhaps once—for you won't have the least idea what the instructor is talking about and you'll have the excitement of wandering in an utterly strange country, according to intellectual geography.

If you insist on attending classes at least occasionally, by sitting in the rear and arriving late after the instructor has begun, you will be spared the ignominy of an excessive amount of time spent in the academic atmosphere. Lest you feel the hypocrite by going to class at all, try looking bored and avoid scrupulously asking any questions. If you find it hard to resist the campus talk of teachers being friends, remind yourself of the high

# Formula for Failure

for freshmen is given by a college president who knows why students succeed.

KENNETH I. BROWN

school truism that the man or woman behind the desk is a constitutional and inevitable enemy. Even though he will give you the failing grades you're working for, still there is no need to love him. If you meet him on campus, refuse to speak the traditional hello; in time he will come to recognize that you're no little eager-beaver, scurrying for education.

**R**OMANCE will help; sometimes very considerably. Psychologically it is interesting how the fact of a man being in love during his freshman year can help him toward success in failing; and not infrequently he can aid the beloved to pull down low grades, too. Have thrice-daily dates; and when you're parted, concentrate on mooning. Cultivate day-dreams. Shakespeare suggests deep sighing.

If you're one of those students who has never been away from home before, college will give you every possible chance to prove your independence, which freshmen usually interpret as getting in late and staying abed. There's no reveille in the dormitory; you can sleep until noon and unless the head resident thinks you're ill, nothing will happen.

You may want to pledge a fraternity or a sorority. These social groups play an important part in Denison life and the leaders of the college believe that at their best, accepted as delightful adjuncts to the educational experience, they help a student to a splendid maturity. In your case, with your eye on failure, it will be well to put them first in importance; make the jeweled pin the goal of your

dreams and remember that fraternity recognition more than compensates for college disfavor. Spend a great deal of time at the House. Do your pledge work well and ask for more. Someone has probably said that a fraternity bullfest is more educational than a class discussion, wisely led. It isn't often true, but you'll believe it, nevertheless, and someday the quotation may come in handy.

**T**HE library may present a problem, particularly if you like the looks of books. You may want to handle some of those on the shelves or the new book wagon. Remember that "required reading" is contrary to American freedom for the individual and necessarily cramps your style. Read as much as you wish but avoid, as you would an invitation to Phi Beta Kappa, those books which bear upon your courses. Vachel Lindsay flunked out of college although he was the best-read student on the campus. He had been very careful to follow this advice, and his wide reading never overpersuaded his mind nor prejudiced him when he came to examinations.

Granville is dry, alcoholically speaking, but if you are determined to drink, you will find bars and beer parlors in Newark. In spite of the law forbidding the sale of liquor to minors, you can probably get the stuff if you grow a week's beard, and look haggard. Your predecessors testify that frequent evenings devoted to the fellowship of the beer parlor will very considerably strengthen your probable success in flunking out of Denison.

Education is the complicated consequence of a highly organized human being engaging in the extremely complicated process of learning and maturation. A college can safely promise opportunities for success or failure; results have never been guaranteed. But with this Formula for Freshman Failure, its success seems certain. No conscientious student, determined to flunk out, need henceforth worry for a moment lest he be unable in the course of the academic year, to succeed in achieving a most complete and abysmal failure.



# Formula for Success

for students will depend on how they answer,  
What will college mean to me?

ELEANOR HOPE JOHNSON

MANY OF US are asking what college will mean for us. Unfortunately, it never occurs to many more to ask it of themselves or of others. Yet this is an appropriate time to make various suggestions as to how answers may be found and also as to why the question should be asked at all.

September and October are important months in the lives of most people for, more than at any other time in the year, they are thinking about work, how it may be successful and satisfying.

At this time of the year many, many young people have left secondary schools, left environments with which they have become familiar and which, perhaps, they love very much, and are going into the unfamiliar world of college. Four years in this new workshop stretch out ahead of them. The important questions would seem to be: What am I aiming at? What will college mean to me after I graduate and begin work of some kind? Do I know now what kind of work I want to do, or will college help me to answer that question?

All too many young people enter college without any clearly defined questions in their minds. Some of us may be naturally inclined to study and become "grinds," or we may be intent on "having fun;" we may go all out for athletics or popularity, or we may go heedlessly on, taking what comes without much thought. It might help if we look at the world around us. The greatest problem at present seems to be that of how to improve human relations. Should that be a concern while in college? How can people learn to get along together better than they do at this present distracted time? Causes for failure in human relations differ from individual to individual and from nation to nation. There is no simple recipe for an improvement. Perhaps we can get some help by studying the laws of physical growth. Growth is a fascinating process when one begins to study it. No healthy individual grows by leaps and bounds; it is a matter of passing through stage after stage.

We are told that the more completely

and successfully the child deals with each stage, the readier he is to pass on to the next and to deal with it effectively. If he skips a stage, or bungles in dealing with it, he often suffers in later stages. We can apply these principles to other phases of the human personality, emotional and intellectual. What is a first step in this matter of getting along with other individuals? The logical answer would be, can he get along with himself, then with parents, brothers and sisters, then with others in his community, then with different groups within the nation; and finally, can he become a world citizen?

Human beings, unfortunately, do not always develop in a logical way. A baby will rebel at the food which is best for his physical development and then later may come to like the food he has up to now refused to take. The example of those around him, his healthy hunger, his growing enjoyment of food as food without giving way to a dislike or fear of strange foods, all these factors help him to make up for time lost or stages skipped. The same experience may be had by the less aggressive boy or girl when time for college comes. There may have been little companionship previously with others of the same age, and the plunge into college life is like jumping from a diving plank into water over his head while he is still an insecure swimmer. Or the lack of happy companionship may lead to too great eagerness to be "one of the gang," and the effort to get into all sorts of groups or to make too strong a bid for recognition may antagonize others and lead to greater loneliness. His progress through the earlier stages of social and emotional growth has not been complete nor healthy. Nursery schools are trying

to help the development of social growth in its early stages.

AS one thinks over the college years it is perfectly evident that getting good grades is not all-important though perhaps it is the most important thing to think about and work over. That is still a question. Many people of brilliant intellectual ability have been tragic failures in later life because they could neither get along with themselves nor with others. When healthy development has been lacking and students fail to make for themselves a happy place in college life—and happiness depends not only on getting what one wants, but on making a valuable contribution oneself to college affairs—it is not always possible to overcome such a condition by oneself, there must be counsel from someone experienced enough and with enough human understanding to be of real help.

Perhaps the college student may be of a happy disposition and have a natural talent for getting along with those around him so that this stage in social growth, and presumably the earlier ones, are passed through with ease. Often this same student fails completely when he comes to planning for life in the larger community because he cannot make a mature adjustment and he carries with him into local and national life a lack of ability or of desire to fulfill the responsibilities of citizenship. He lives from day to day in an adolescent fashion, suitable for undergraduate days, but hardly what is needed from the citizen in an expanding world. Colleges as well as preparatory schools are making every effort to prevent just such gaps in social development by encouraging student government, boys' and girls' states, and conferences among various schools on all sorts of subjects. Unfortunately, there are always young people too thoughtless or too engrossed in themselves to feel any inclination to enter these groups, and they carry immature attitudes with them into later life. Education, obviously, continues throughout life, but much of its later effectiveness depends on the years when formal education is the chief business.

As we have hastily surveyed the factors which make for better human relations, they seem to group themselves under two headings: Healthy growth of the individual, or seeking help to overcome gaps in such growth and practice in living and working with individuals of all types and environmental origins. Another problem, important in college years, is that of choosing a job, determining one's vocational interest, finding the work that meets one's requirements.

THE majority of students leave college with no understanding of what

their profession or job will be. The end result is their chief interest: how much money can I earn; how soon can I become a manager or the head of something? Horatio Alger stories are remembered because of the endings, initial drudgery is forgotten or skimmed over hastily. Again we must apply the laws of growth, step by step; "here a little and there a little."

What college is supposedly doing is to prepare for life; education is a leading out into something. Taking a job is a preparation for something else and a step towards building a place in the world into which one can fit and through which one can contribute to the better development of the society in which he lives. Some jobs pay pretty well at first and offer association with desirable people, but they offer only a dead level rather than an ascent in the path ahead. Often the "good job" and the desirable associations blind the vision. "Something will turn up," and "if I don't like it I can find something else," are customary attitudes.

A rather small minority of people are busy in vocations which they would have chosen if open choices had been possible for them. In the case of the rest, the day's work is something to get away from as fast as possible, so that some take refuge in hobbies, some in general recreation, and some in congenial companionship. People often take pride in a good day's work, even if the work is uncongenial in nature. When the day's work can be a pleasure in itself besides furnishing pride of accomplishment, then each day brings happiness as well as the sense of a job well done.

Medical science and better knowledge of daily hygiene are increasing the length of the life span. This means that a time will come when the old job is no longer possible, the holder of the job must give way to younger people, even if strength and energy are little impaired.

A college teacher (who by regulation must retire at sixty-eight or seventy years of age) wrote a successful book at seventy-seven. A friend is publishing a

book at eighty, another has three successful books to her credit, written between the ages of seventy and eighty. Education goes on, although the early years, the preparatory years, affect greatly the satisfactions and productiveness of the later learning experience. Should not colleges prepare for life beyond work, as well as for work?

To the entering student, I should suggest that he get all he can from his college days both in classroom and in extracurricular activities, but occasionally he should give a little time to the vision of what is to come. The old idea of dying in harness does not have the force or popularity it once had; it seems a little adolescent. The word "harness" does not seem to connote the satisfactions one would like to find in one's chosen work. "Dying with my boots on" limits life experiences appallingly. Much happiness, both to oneself and to others can come while one wears carpet slippers. Don't look forward to a "doddering old age," but to years of social and spiritual growth based on these earlier years of "preparation for life." Scientific courses in college certainly help the student to acquire the habit of analyzing slogans and clichés, courses in history and literature help him to visualize the life of earlier periods of the world's progress and so understand his own time and country better. College years which are wholly practical or nearly so, limit such understanding and dim the imagination. Men overspecializing in various forms of engineering are likely not to succeed particularly well in the art of human relations.

The question of how to choose a vocation wisely has many angles. Colleges and preparatory schools help in this process by means of aptitude and interest tests. Such tests do not always seem to the student particularly helpful. I suppose the trouble is in the interpretation of results which requires insight and imagination on the part of the counselor. Such tests are very useful as a preliminary to the process of counseling and should not be omitted. Too often the student is bored with the proceeding and is satisfied to let it end there. The counselor may be

able to administer and score the tests but lacks the experience and temperament to interpret them skilfully and helpfully. *Aptitudes* are skills or capacity for skills and are a matter of personal make-up, one person differing from another in such make-up. Sometimes these differences seem to be a matter of inheritance, sometimes of early influences, but they should undoubtedly be taken into account with much seriousness. *Interest* seems to be an emotional condition, quite dependent on influences from the people one most admires, or from prevalent ideals among one's contemporaries. Often interest and aptitude clash and only when they are reconciled can success be assured. There are, of course, fortunate individuals in whom interest and aptitude coincide from the start and are often apparent at an early age. I believe these to be in the minority.

Successful careers, successful in the best sense of the word, do not always follow after a first choice. A young man or woman starts out in a business position, fails to please either his employer or himself, and later makes a real place for himself in some quite different calling.

More important than intellectual ability, skills of various sorts, and interest which persists and constitutes a dynamic drive, is character. Character is a product of purposes, wishes, and persistence, harmonized by an over-all ideal. Dr. Rufus Jones, the great Quaker teacher, has said in his last book, *A Call to What Is Vital*, "The most impressive feature of the testimony of history is the way a new burst of religious faith has lifted the civilization of the past to a new dynamic level, with a unique marching power. What had looked like a terminus suddenly became a thoroughfare for a new advance. We need above everything else in this crisis of history a fresh burst of faith, a new discovery of the dynamic of religion, and a vivid consciousness of the eternal reality vitally present in our world of thought and events." This may seem a far cry from our first question, "What will college mean to me?" but it really isn't.

Unless the American people solve the racial issue they face a national defeat from within through loss of faith in their very reason for living.

We cannot rest now, or turn back the tides, or settle the crucial issues by comfortable compromises. We can either be courageously righteous in our belief in ourselves, or adopt an ideology and way of life to fit our inseparable sins.

—President Charles S. Johnson at the Sixth Race Relations Institute, Fisk University.

# Prologue to I-3 Life

WE HAVE JUST been looking over *Prologue to the I-3 Story*, the book of the experience of fifty students who trained at the school at Hartford Seminary Foundation for three years of service in India and Pakistan. By the time this story reaches our readers, most of the I-3's will be on their way to or will be in India. Conducted as an American ashram and launched by E. Stanley Jones, the six-weeks seminar this summer was crowded with language study and with great batches of facts to be understood about India and Pakistan. In the process, too, a fellowship of kindred minds and souls was founded. Perhaps in this experiment, and the one just completing its first year in Japan and Korea, a new era of missionary work has been started.

Under the leadership of James Matthews, associate secretary for India and Pakistan of the Board of Missions of The Methodist Church, and with the help of Miss Mildred Drescher, long a missionary in India, the I-3 group followed a rigorous daily schedule which began at six-thirty in the morning. This was followed throughout the day by classes, extra lectures by visiting authorities from church and government, recreation, pictures, discussion and evaluation, and other special events.

The peculiar quality of the group was to be found in its sense of destiny. Students have been asking the church to supply short-term projects to which they may give themselves. The J- and K-3's along with the I- and P-3's are the response of students to the opportunities which have been opened up. Certainly the feeling of the group this summer was that this was their great moment, their chance to become the living evidence of Christian truth in India and Pakistan. Some will probably remain in missionary work for the rest of their lives. Others will return home to become the exponents of the missionary cause and to be the interpreters of people who live in the countries where they have worked.

*motive* salutes the I- and P-3's. Their names and their India, Pakistan and United States addresses are printed so that student groups as well as individuals may keep in touch with them. We hope to have news of their experiences in our pages this year.

October 1949

Addleman, William D., Lee Memorial Mission, 13 Wellington Square, Calcutta, India  
c/o Rex Addleman, Germantown, Ohio, Route No. 1

Allen, Daniel D., 4 Battery Lane, Delhi, India  
Box 1095, Westhampton Beach, New York

Allison, John Richard, Jr., United Christian Schools, Jullunder, India  
R.F.D. No. 2, Chapel Hill, Tennessee

Anderson, Joy, Methodist Hospital, Kolar, Mysore State, South India  
7304 Holabird Avenue, Baltimore 22, Maryland

Baldwin, Virginia R., Stanley Girls' School, Hyderabad, Deccan, India  
1680 Wood Road, Cleveland Heights, Ohio

Barnett, Ellen L., Webb Memorial High School, Baroda, India  
49 Moughron Street, Atlanta, Georgia

Bellinger, Pearl, Methodist Mission, Vikarabad, Deccan, India  
295 Horton Street, Detroit, Michigan

Bittenbender, Edwin L., c/o Bishop C. D. Rockey, 37 Cantonment Road, Lucknow, India  
621 East Front Street, Berwick, Pennsylvania

Bryce, Theodora E., Leonard Theological College, Jubbulpore, C.P., India  
501 Lansdowne Avenue, Saskatoon, Canada

Carpenter, Joyce J., Methodist Co-ed High School, Gulburga, Deccan, India  
935 South Holmes Street, Lansing, Michigan

Dawson, Blanche K., 22 Club Back Road, Byculla, Bombay, India  
R.R. 1, Box 650, Indianapolis 44, Indiana

Dieckhoff, Margaret, Clara Swain Hospital, Bareilly, U.P., India  
2022 South Eighty-third, Milwaukee, Wisconsin

Falb, Georgana M., 153 Dharamtala Street, Calcutta 13, India  
Elgin, Iowa

Finley, Maxine M., Methodist Girls' School, Mathura, U.P., India  
Route No. 2, Millersburg, Ohio

Fuller, Glenn S., Bowen Methodist Church, Bombay, India  
355 West 11th Street, Claremont, California

Gilmore, Frances Colleen, 7 Boulevard Road, Delhi, India  
401 Dearborn Street, Hattiesburg, Mississippi

Gribbons, Paul, Ekele, Hyderabad, Deccan, India  
1311 Avenue J, Sterling, Illinois

Halsted, Ted, All India Missions Tablet Industry, Bowringpet, S. India  
288 Cutler Avenue, Allegan, Michigan

Hastings, Joseph E., The Christian Institute, Raewind, W. Punjab, Pakistan  
Box 396, Tuskegee, Alabama

Hempstead, Elizabeth B., Stanley Girls' School, Hyderabad, Deccan, India  
41 Beach Street, Rockland, Maine

Holland, Mary Inez, 150 Dharamtala Street, Calcutta, India  
Route No. 1, Miami, Texas

Jennings, Pauline, Hutchings Girls' High School, Phayre Road, Poona, India  
706 N.E. Avenue, Oberlin, Kansas

Job, Betty K., Union Medical College, Vellore, No. Arcot, Madras Presidency, India  
229 Conradt Avenue, Kokomo, Indiana

Johnson, Betty Lenoire, 22 Club Back Road, Byculla, Bombay, India  
74 Church Street, West Haven, Connecticut

Johnson, Gerhard T., Methodist Boys' High School, Baroda, India  
Box 437, Clarkfield, Minnesota

Kellogg, Nancy A., Kinnaird College, Kinnaird College Road, Lahore, Pakistan  
330 Warren Avenue, Cincinnati, Ohio

Lockman, John Richard, T.S.A., Forman Christian College, Lahore, W. Punjab, Pakistan  
137 West Newhall Avenue, Waukesha, Wisconsin

Marlow, William R., Methodist Boys' High School, Hyderabad, Deccan, India  
1627 Jackson Street, Baltimore 30, Maryland

Martin, Tunnie, Jr., c/o Rev. O. M. Auner, 214 Civil Lines, Jubbulpore, C.P., India  
1791 West Grand Boulevard, Detroit 8, Michigan

Molesworth, Frances A., Isabella Thoburn College, Lucknow, India  
Mt. Airy, Maryland

Morgan, Homer L., Thoburn Memorial Church, Dharamtala Street, Calcutta, India  
Doraville, Georgia

Nickels, Maryruth, Johnson Girls' High School, Jubbulpore, C.P., India  
150 South 10th Street, Beech Grove, Indiana

Niemann, Grace E., Methodist Girls' School, Almore, U.P., India  
91 Lodewyck Avenue, Mt. Clemens, Michigan

Odom, Ralph A., Mt. Herman School, Darjeeling, Bengal, India  
1515 Harrison Street, Amarillo, Texas

Pollock, John C., Holman Institute, Agra, India  
3944 McClure Avenue, Pittsburgh 12, Pennsylvania

Priest, John F., Parker High School, Moradabad, U.P., India  
R.R. No. 5, Vincennes, Indiana

Ruggiero, John P., High School, Kodaikanal, South India  
80 Victoria Avenue, Jamestown, New York

Scott, Julius S., Jr., c/o Rev. O. M. Auner, 214 Civil Lines, Jubbulpore, C.P., India  
Wiley College, Marshall, Texas

Stentz, Jane Carroll, Leonard Theological College, Jubbulpore, C.P., India  
41 Academy Street, Concord, North Carolina

Steele, Robert S., National Christian Council, Nagpur, India  
74 Edwin Place, Asheville, North Carolina

Strom, Betty, Methodist Mission, Kolar, South India  
Route No. 3, Quincy, Florida

Struthers, Martha A., 22 Club Back Road, Byculla, Bombay, India  
2270 West Lake of the Isles, Minneapolis 5, Minnesota

Stuntz, Elizabeth J., c/o Y.W.C.A. National School of Social Work, The Mall at  
University Road, Delhi 2, India  
c/o Rev. P. S. Watters, Carmel, New York

Sturges, Richard E., Methodist Mission, Gulbarga, Deccan, India  
3441 Third Avenue South, Minneapolis 8, Minnesota

Stylos, Alexandria Mary, United Christian Schools, Jullundur, E. Punjab, India  
24 Alpine Street, Roxbury 19, Massachusetts

Sweeten, Francis E., Methodist Church, Kanpur, U.P., India  
24 East Park Avenue, Oaklyn, New Jersey

Vogell, Frederick C., Allen T. Cowen Hospital, Kolar, South India  
130 Pleasant Street, Bennington, Vermont

White, Imogene N., Technical Services Inc., Lahore, Pakistan  
Green City, Missouri

Wiley, Hilda Lorraine, Methodist Mission, Jagdalpur, C.P., India  
421 Arch Street, Seaford, Delaware

Woods, Martha Murden, Methodist Girls' School, Bareilly, U.P., India  
1005 High Street, Klamath Falls, Oregon

## CONFIDANT OF THE CREATOR

(Continued from page 13)

with it and worked upon it for more than sixty years, we read these words:

"He only earns his freedom and existence,  
Who daily conquers them anew."

He taught that man must meet life's issues courageously, that it is only he that endureth to the end who wins the victory, that although the aspiring human being blunders, "he has still an instinct of the one true way."

His bitterest antipathy was to the formal, the mechanical, the perfunctory. In the interview of the inquiring student with Mephistopheles posing as Faust in Part I, Scene IV, we find one of the most scathing indictments of empty, futile routine in education. Into the mouth of the devil he puts the nobly expressed truth:

"My worthy friend, gray are all theories,  
And green alone Life's golden tree."

The wisdom of a supremely great author cannot be separated into nicely labeled compartments. An outline of Goethe's philosophy of life would be an example of that gerund-grinding "drilling and bracing" which he abhorred. The various phases of his major emphases are tied together. There is the idealistic philosophy in the *Song of the Earth Spirit* in which it sings of his hand preparing at the loom of Time "the garment of life which the Deity wears." Along with it we find a reverence for the individual, a belief in progress, and a confidence in the ultimate efficacy of man's creative energy.

He stressed the thought that man must face the realities of the universe in that place where he is. And we find no more inclusive characterization of him than in Emerson's statement: "The old Eternal Genius who built the world has confided himself more to this man than to any other." He is today more than a historic figure; he is a living force.

Because he knows this one thing, that he belongs to nature and to God, Goethe needs no artistically constructed world view complete to the last detail, but is satisfied to live with a world view which is not complete and cannot be completed. He does not want to be richer than he can be through the absolutely honest acquisition of truth. With that he is confident that he can live.

—Albert Schweitzer in  
*Goethe: Four Studies*

# The Eyes and Ears of the Campus

Here is the motive Student Editorial Board for 1949-50.

Baumgardner, Marion F. Texas Technological College, Lubbock, Texas. Senior. Marion was national vice-president of the Future Farmers of America, conferred with President Truman as Youth Emergency Relief Committee member for alleviation of conditions in Europe, has been active in American Youth Foundation, president of his class in sophomore year, and is now president of his local Wesley Foundation.

Bollinger, Ralph S. Denver University, Colorado. Junior. Ralph as well as Earl Saunders (see third column) are both identical twins (unique record for editorial board). Ralph claims both North and South as his home, but now thinks that the West may win his loyalty. A boxer of repute, he also writes poetry, and is a drama enthusiast. A cattle-boat alumnus.

Breihan, Bob. Southern Methodist University, Dallas, Texas. Third year, Perkins School of Theology. Past president Texas Methodist Student Movement, president Blue Key. Worked this last summer as construction engineer.

Carmichael, Andrew J., Jr. University of Miami, Florida. Junior. Now in the law school. Andrew testifies that his liking for people (and, we surmise their liking for him), makes him a natural for politics. An addict of guitar and barbershop quartette music!

Cleaver, Dale G. Willamette University, Salem, Oregon. Senior. Art. Some of Dale's work has been in motive, and we want more. "Usually splattered with oil paint, tempera or clay, and sometimes literally plastered" (with plaster we hope!).

Fitch, Walter M. University of California, Berkeley. Junior. Walt goes honest with us in saying that he has all the desires and "libidinous" motivations of any normal, healthy young man and all the accumulated frustrations of a peerless Methodist youth! He admits his hobby—trauvenliebe.

Frevert, Albert W. Albion College, Michigan. Senior. Al is president of Chi Epsilon, member of the Campus Religious Council, O. D. K. and the tennis squad. A leader in the cell movement, he is now on the Board of Directors of the Disciplined Order of Christ.

Hall, Hugh Barnett, Jr. Northwestern University, Evanston, Illinois. Sophomore. Hugh started at Emory, transferred after a summer in the New York Work Camp. Now in Chicago, he has been working sixty hours a week and making some major decisions on Christian concerns. Interested in drama, labor, art and music.

Harvey, Ed. Southwestern College, Win-

field, Kansas. Sophomore. Ed has long been active in MYF affairs, is youth representative on the Conference Board of Education, keeps on the honor roll, and after one year at college is elected president of local student fellowship.

Helmick, Dewey. University of West Virginia, Morgantown. Junior. Dewey is something of a rare specimen as he tells us he hopes to be a Christian sports writer! He is president of the Wesley Foundation and is active in the N.A.A.C.P.

Hennessee, Manassa Nixon, III. Duke University, Durham, North Carolina. Sophomore. Nick broke down to give us his full name—and it is one worth recording. He is a journalism fan, political science major and a member of Pi Kappa Phi.

Long, Beverly Irene. University of Wisconsin, Madison. Senior. Beverly is a Mortarboard, home ec. major who after teaching in a rural town expects to go "south" to teach in Mississippi or Alabama.

Mayer, Ronald. Ohio Wesleyan University, Delaware, Ohio. Sophomore. Ronny comes of good past interests in concerns that had to do with the MYF and the MSM. Majoring in psychology with sociology as a good second. Experience in living in New York has broadened his perspective as well as his wisdom.

McNeley, Neysa. Iowa State, Ames, Iowa. Junior. A "natural science" major, with a specialty in plant breeding, who hopes to make her science a way to more intelligent religious living. A person who believes that a religious fellowship can be a training ground for a better life.

Nickerson, Ivan Lockard. Harvard Divinity School, Cambridge, Massachusetts. Third year. Ivan continues on the board as a veteran member and completes his divinity work.

Neuffer, L. Paul. Dickinson College, Carlisle, Pennsylvania. Senior. Paul is a psychology major and at the same time president of the Dickinson SCA and the state MSM.

Noble, Nancy Ruth. Washington State College, Pullman. Sophomore. Nancy is another growing-up MYF worker. She lives in the Columbia River Basin and is a "reclamation baby" who hopes to reclaim others for intelligent, decent living.

Oden, Tal. University of Oklahoma, Norman. Law school freshman. Tal has been president of his Wesley Foundation, state MSM officer, too, a delegate to the Washington and U.N. Seminars, a fisherman, swimmer, tennis and piano player.

Peterson, William H. South Dakota State College, Brookings. Junior. Another

veteran of the 36th Division. Bill was given a Purple Heart and Cluster. He is the state editor for Agriculturist, likes flying, writing and inventing. He is an agricultural engineer who wants to raise some little Scandinavians!

Reiley, Carol Jean. University of Washington, Seattle. Junior. Carol was awarded a Mortarboard plaque for the outstanding freshman woman this last year, and she made the honor roll, too. She plans to be a student, a writer and a wife for the rest of her life!

Reynolds, Calvin F. Syracuse University, New York. Junior. Cal is our only forestry major and he has just spent the summer in a forestry camp. He is definitely slated for conservation work with the state or national government.

Saunders, Earl William. San Diego State College, California. Senior. Earl is no stranger to motive "glancers" as he has been "cover man" more than once. An art major, he describes himself as enjoying everything, interested in everything, especially observing everything and knowing and remembering what he observes.

Stallings, Carolyn. University of North Carolina, Chapel Hill. Junior. Carolyn continues with the board in leaving Mary Washington College to widen her interest in things national and international. Expects to travel in Europe next summer with a smile for a passport!

Voss, Edward G. Denison University, Granville, Ohio. Senior. Ed added Blue Key, Eta Sigma Phi and P.B.K. to his key chain when he went to the University of Michigan Biological Station this summer as a teaching assistant in "systematic botany." Well, we're glad it's "systematic"!

Watkins, Joanne Patricia. Winthrop College, Rock Hill, South Carolina. Senior. President of Winthrop SCA this year. Joanne says that definitely she plans to be a psychologist. Good news because she also says she's an extrovert.

Wood, Robert W. Oberlin College, Oberlin, Ohio. Second-year graduate. A University of Pennsylvania graduate, Bob fought with the 36th Division in southern Italy and was hospitalized 666 days. He has been managing editor of newspaper at Penn., and the chief announcer on the college radio station.

Woodland, James Philip. Louisiana State University, Baton Rouge. Senior. Jim is president of Louisiana MSM and this past summer participated in the NICC European work-study seminar. He takes a healthy attitude about himself and admits he is growing up—we hope, not to change too much.



# Mexican Work

The second Methodist work camp was held in Mexico this summer. An estimate of its values for both the Mexicans and the stu-

FOR THE SECOND consecutive year a group of students participated in the Methodist Mexico Work Camp in Zacapoaxtla, Puebla. Sharing an experience similar to that of their predecessors of a year ago, seventeen men from the United States and one from Guadalajara, Mexico, worked, studied, worshiped and traveled for seven weeks, served the indigenous population and gained a keen insight into the life of the Mexican people. Wesley Matzigkeit, a young missionary from Anderson, Indiana, again served in the capacity of director of the camp.

Students of diverse backgrounds and major fields of concentration in college composed the 1949 work camp. Only a few are considering the mission field as a career, but even to those who are planning to pursue other vocations a summer spent in such an enterprise contributed to a better understanding and appreciation of the efforts of the church in foreign countries.

The areas in which the members of the work camp are studying include theology, teaching, foreign service, architecture, business and social work. Colleges represented are located in every section of the country from Arizona, Washington, Puget Sound, California, Idaho and North Dakota in the West to Wisconsin, Northwestern, Ohio State and Albion in the Midwest, Gammon Theological, Clemson, Young Harris, Southern Methodist and East Texas State in the South and Harvard in the East. All of the members are active in campus religious life and several have attained outstanding distinction in this phase of activity. Among those in the group were the presidents of the Methodist Student Movements of Southern California and North Dakota and the president of the Congregational Youth of Mexico.

Zacapoaxtla was an ideal location for the work camp. Situated among beautiful mountains at an elevation of 6,500

feet, the scenery and moderate climate afforded the opportunity for inspiration as well as perfect working conditions. This picturesque town of 2,000 inhabitants is one of the largest in this Indian region of Mexico, and it is the commercial center for over a hundred smaller communities. By living in such a strategic location, it was possible to carry on projects in nearby villages, thus spreading the influence of the work camp over a broad area. Not only were the campers active in Zacapoaxtla but also in Xalacapan, Xaltetela, Las Lomas, Tatoscoc and Comaltepec, all within a ten-mile radius of the principal town.

Physical projects were usually undertaken in cooperation with the school authorities. These people represent the more progressive sector of the population who are anxious to see improvement in the standards of living through better sanitary and recreational facilities. In Xalacapan, a significant piece of work had been completed by the group a year ago in that a recreation field had been leveled and basketball and volleyball courts had been constructed.

Work in that village was continued this summer, swings and teeter-totters were erected for the younger children and a bathhouse was built for the use of the entire school. The latter building, though rustic, is well constructed with dressing and shower rooms, and fulfills a need in maintaining cleanliness among the children.

Further accomplishments along the line of construction work were primarily centered in Xaltetela where a basketball court and sanitary latrine were made.

IN all of the endeavors of the campers, work proceeded according to the wishes of the residents of the community. More could have been done by the work camp if adequate materials had been supplied and the workers could have gone ahead as they saw fit. It was realized from the beginning, however, that the best way in which to aid the people and to leave projects of a lasting nature was to do things in the manner of those being served. A vital part of the understanding and Christian love which was being ex-

pressed by the group could only be brought about through cooperation in indigenous methods and not by superimposition of a foreign way of life. Although frustrating at times, this proved to be of maximum benefit to both Mexicans and Americans.

Closely affiliated with the construction work was a project to supply a series of architectural drawings. These were made by one of the members of the group. They included plans for municipal buildings in Xalacapan, a monument to the flag in Tatoscoc, plaza and public bath in Las Lomas and a bandstand in Xochipulco. From the drawings it is hoped that the inhabitants will build these edifices.

Equally as important as the physical projects, were various other services rendered by the campers, the effects of which will be as durable as those things which are outwardly manifest. Every day in Xalacapan, several work campers led games with the school children or taught classes in elementary sketching. At the school in Las Lomas almost two hundred children were vaccinated against smallpox.



One of the most important contributions made to the happiness and welfare of the Mexicans in and around Zacapoaxtla was the showing of moving pictures. Few had seen movies so this was an opportunity to show pictures on health and better methods of living. Showings were

# Camp

BY  
ARTHUR STILLMAN

past summer. Here is  
news from the States.

made almost daily in Zacapoaxtla or in other communities with the camp's portable power plant used to generate electricity.

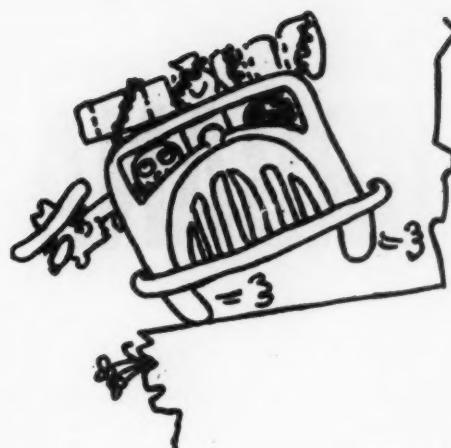
The camp enjoyed a unique position in the community in which it worked. As foreigners and Protestants, the challenge was presented to the group to act in such a manner that the inhabitants would overcome their suspicions and grow to have a greater respect for their visitors. The major task of setting up good relations with the community had been brought about primarily through the efforts of the 1948 campers. When the Americans arrived this year it was a very friendly environment into which they entered.

IN addition to the manifestations of friendship by the Mexicans on the streets and in the shops of Zacapoaxtla, there were two notable expressions of good will, namely, the *fiestas* in Xalacapan and Xaltetela. To demonstrate their gratitude for the service of the campers, the people of these villages acted as hosts to the group on these gala occasions. Basketball games were held, and native songs with dances and special numbers were given by both the inhabitants and visitors. In closing these programs, words of sincere friendship were given by Mexicans and Americans, a symbol of the progress which was made by the work camp in furthering amity and Christian love.

The relationship with the Evangelical Church was a real experience for the campers. While it was not one of the purposes of the group to do work of an evangelistic nature in an area so heavily dominated by the Roman Catholic Church, it was feasible, nevertheless, to support wholeheartedly the local Protestant endeavors. This consisted almost solely in being present at religious services

conducted in neighboring communities.

Protestantism has made an inroad into the Zacapoaxtla area but as yet a church site has not been purchased. For this reason visits for services in the homes of church members, often as much as three hours distant on foot, were part of the program. The Americans were always cordially welcomed and often participated in the worship by singing special hymns in



was contrasted with American thought and heritage, illustrating vividly the intellectual reasons why the United States has followed a different course of history than countries south of the border.

Dr. Milton C. Davis, the final visitor, is president of Union Theological Seminary in Mexico City. He related the history of The Methodist Church and the Protestant missionary movement in Mexico and the progress which is being made. His message imparted a sense of humility and satisfaction to every member of the group, in the knowledge that they had participated in the furthering of this enterprise.



English. It was at these times that the mutual feeling of friendship reached its greatest height. Since the Evangelicals are in a minority, it was an inspiration to them to know that they are not alone in their beliefs and that many friends in the United States also share their beliefs with them.

In order to create a better appreciation of Mexico—its history, culture and contemporary problems, a series of lectures was given by outstanding ministers from Mexico City. Professor Juan Diaz, chairman of the Rural Church Department of The Methodist Church, talked about the historical development of Mexico, the advance of rural education and the vital part being played by the Protestant Church in this movement. Dr. Juan N. Pascoe, the first Methodist Bishop of Mexico, spoke of the culture of the country with emphasis on the various classes of the population—espanole, creole, mestizo and Indian.

The third guest lecturer, a young Methodist missionary, John Groves, gave an excellent survey of the philosophical temperament of Latin America. This

A FINAL and important phase of the Methodist Work Camp was a number of excursions taken throughout the summer. Although these did not bear directly on the service projects, they served a purpose in giving the campers a broader perspective of Mexican life and an opportunity to see the many picturesque and cultural attractions which the country has to offer.

Some of the group had the opportunity to take a trip farther down into *tierra caliente* to a small village called Santiago. The day of the visit was *fiesta* and many of the native dances in all their splendor were given. Few Americans had been to this region and those who were able to go had a most intriguing experience.

The final week was passed in Mexico City in sight-seeing and evaluation of the summer's activities. With a parting religious service, the members of the 1949 Methodist Work Camp left for their respective homes carrying with them an understanding of some of Mexico's problems, a feeling of having contributed to the country's well-being and progress, of having shared in an experience of unexcelled group fellowship, and with the sincere desire that their endeavors would be carried forward in the year to come.

Illustrations  
by  
Leon Clark

# URBANA

THE SUMMER MONTHS saw the publication of the three books that have been planned for the Fourth National Methodist Student Conference. Within one year they were planned, the subjects assigned to the writers and the books produced. This would not have been possible had not the writers been working in their separate fields for many years and, at the same time, were conversant with what is going on on the campus.

The Planning Commission of the conference felt that a general overall book should be available on the basic concepts of the Christian faith. During the last two summers, Harland Hogue, associate professor of religion at Scripps College in California, had been lecturing for the student leadership training conferences. His lectures were so illuminating that the Commission decided at once that this material should be made available in book form, both as preparation for the conference and as permanent literature in this field. Student groups will discover that this book can be fundamental in planning thoroughgoing discussions on the chief aspects of the Christian faith. Particularly is this book significant in the Advance year when The Methodist Church is studying the Christian faith. *Christian Faith and the Campus Mind* has been made available for 75 cents in a paper-bound edition, and it can be secured from the Methodist Publishing House or from any book store.

In order to understand the relevance of the Christian faith to the contemporary scene, the Planning Commission for the conference also felt that material should be available to analyze the pagan situation on the campus, the gods that are worshiped, and the prevailing ideas and mores that furnish the hindrances to Christian living on the campus. During the last few years Robert Hamill of Burlington, Iowa, has not only been closely associated with students but he has also endeavored to diagnose some of the major difficulties arising out of an effort to live decently and effectively in the campus community. The Planning Commission asked Mr. Hamill to write the book which would analyze these problems. His book, *Gods of the Campus* (Abingdon-Cokesbury, 75 cents), is perhaps the most complete analysis of the campus situation and the problems that arise

out of it. A careful reading of the book discloses weaknesses that every student will recognize, and the concluding chapters of the book point the way to the kind of living which will discover the God of Jesus of Nazareth and make living relevant to this unifying force. The book is excellently planned for discussion purposes and contains suggestions for supplemental reading.

The analysis of the fundamentals of the Christian faith and the condition on the campus were not all that the Commission felt was desirable in preparation for the Fourth National Conference. One of the distinctive features of the conference will be the fellowship groups or cells. So important has this religious movement become that material has been demanded on it. Unfortunately there has been no definitive book on the cell or fellowship group, its organization and function. For this reason, the Commission asked Dr. Harvey Seifert of the University of Southern California to write the book which is likely to become the standard work in this field. *Fellowships of Concern* (Abingdon-Cokesbury, 75 cents) is to be the textbook of thousands of students throughout the country who will be hoping to make effective their cell group experience and it will be the textbook also for the cell group experiences at the Urbana Conference in December.

Christianity has never remained static. It is most healthy in its expansion when it is reaching out. It has always been a missionary religion. The Inter-denominational Advance Committee commissioned Richard T. Baker, associate professor of journalism at Columbia University, long associated with the Methodist Student Movement and The Methodist Church in journalistic work, to write a book for the Advance Movement which would explain this missionary motive and give it basis in the contemporary church. His book, *Let's Act—Now!* has already had a sale of several hundred thousand copies. It will be used throughout the entire Christian Church. Seldom have we found a book that contains as much analysis and explanation and yet, at the same time, is as compelling a piece of reading. It is being added to the three books as a fourth for the National Methodist Student Conference.

The Methodist Student Movement is proud indeed to be the instigator of the use of these four books. We believe that the whole field of student work will be greatly enriched by them and that their values are so great that there will be constant reference to them and reading of them on the campus in the years to come. There is no denominational slant to any of the books and they are available and will be useful for study and discussion

The Christian use of power in the modern world is to be the theme of the Fourth National Methodist Student Conference to be held at the University of Illinois, Urbana, Illinois, December 27, 1949, to January 1, 1950. This will be a delegated conference of approximately 2,500 student and adult leaders. The host will be the Wesley Foundation of the University of Illinois, Dr. Paul Burt, director. For the third time, the Methodist Student Movement will return to the University of Illinois for its national conference. The first conference at Illinois was held immediately after the declaration of the Second World War. The second Urbana conference was held at the conclusion of the war. This third conference at Urbana comes at a time when peace has not yet been established and the world is again divided into hostile camps.

This situation makes the discussion of power particularly important because it is in the use of power that peace will come. The conference will consider political, social, international, organizational, personal and spiritual power, with internationally known speakers and round tables for the morning hours, and with evening programs devoted to the implementation of the Christian use of power in each one of the areas.

A portion of each day will be used for fellowship or cell groups, for meditation and quiet, in the hope that the tremendous responsibility resting upon the individual student can be fully appreciated. Part of the afternoons will be given over to interests and concerns such as visual aids, extra church organizations in the social and political field, vocational interests, missionary emphases, recreation and various athletic interests.

New Year's eve will be given over to a radio report of actual sound-track voices from young people on the mission fields around the world. This will be in a series of messages to the conference. The evening will culminate in a midnight communion service of dedication and consecration. Another evening will be given over to a symphony of Christianity which will consist of a singing choir, a speaking voice choir, and individual voices, both speaking and singing. It will be led by Dr. Russell Ames Cook, director of the Princeton University Orchestra and the Portland Symphony Orchestra, who will also be in charge of the music during the conference. The outstanding leadership and platform presentations will be announced next month. Never before has the Student Movement been so fortunate in securing leading figures to discuss these crucial problems at one of the most important periods of the world's history.

# WORLD REPORT

Dorothy Nyland

*(“Epistle Packing Mama” is the title Julius Scott [I-3] gave Dorothy Nyland because she carries letters from India, Japan, Africa and China in her pocketbook to share with anyone who will listen. Perhaps that is the reason why the editor of motive asked her to edit a page of letters for this magazine. One other good reason is that she is student secretary of the Woman’s Division of Christian Service of the Board of Missions of The Methodist Church. If you have news or views from around the world that you would like to share with the readers of motive, send them to Dorothy A. Nyland [E. P. M.] 150 Fifth Avenue, New York 11, New York. Let her hear from you! Here are a few excerpts from her pocketbook. Maybe you’ll become an E. P. M. too!!!)*

The providence of God has been shown so many times in my life that I’m sure he has plans for me. When he inspires me to let me know what the plans are, I’ll do his will without hesitancy, no matter what sacrifice he calls for. I hope my share of his work will be in the industrialization of a free India.

—*Pralhad Vasantrao Kukde, graduate in engineering, now returning to India.*

When the word Japan catches your attention, what pictures flash across your mind? Do you think of the cherry trees which turn the hills and lanes into a fairyland of pink and white blossoms? But can you realize that this event closes the door on days of shivering tiredness; living perpetually in cold damp buildings with no heat; seeing students in the classroom with swollen, red and blue hands cracked from the cold. . . . Sit in my classroom and hear the college girls speak so naturally of God, more naturally than I would ever have done. . . .

Out in the atomic bomb center of Nagasaki lives a Buddhist priest who this last month became a baptized Christian. To his parish of a hundred families, he has given New Testaments and has been teaching Christian doctrines. Here we have the need, and the contact to get into the homes through a social welfare center to help create a stable basis for Christianity in the primary group.

I don’t need to remind you of this, but it is something we’d all do well to think about. The United States is spending three billion dollars on edu-

cation and fifteen billion dollars on war!!! Peacefully yours!

—*Margery Mayer, J-3 teaching at Kwassui College, Nagasaki, Japan.*

Once more I am persuaded that the necessary place of a living faith is in politics as well as in other phases of life, too. It would be very easy to sink into despair when the problems of our times are considered. It is not surprising that men in high places put their faith in military power. It is the only sensible thing to do once you are unconvinced of the influence of Christian values. Men become panic stricken as they face the marching doctrines of materialism and communism and fail to see the uselessness of meeting these evils in a manner which is certain to ensure our destruction.

—*Robert Fangmeier, graduate of American University, interested in Christian politics.*

Teacher, you love us very much but as same as love the Japanese girls, too. Be sure “God has made of one blood all nations of men” these words which you said to us. Yes, although the Japan is our enemy, but in Jesus Christ we are all sisters and brothers. Teacher, please tell me about Japanese somethings. Thank you. May the God bless you in your new work. Your student.

—*Helen Wu, a middle school girl in Hunan Province, China, writing to Elinor Zipf, a former teacher now in Japan.*

The Koreans, in spite of their traditional inner contentment regarding life, are today restless. They seem to be seeking answers to unanswered questions regarding this new and radically different life that is going on both in their own country and in the world around them. There is a degree of searching found in the Korean students that I have not found in American students. To a Korean student, no piece of information is irrelevant. He feels that he must know something about everything or he is lost. Extreme specialization is an unknown word in Korea today.

The missionary has an open road to serve in almost any capacity that he chooses. Korea has almost no trained Christian leaders today. One of the chief tasks of the missionary is to work himself out of a job, and the very fact that a missionary finds it necessary to enter a certain field of endeavor, only

serves to point out that leadership in that particular field is not what it might be.

—*Lawrence Zellers, K-3, Kaesong, Korea.*

I really thank you to arrange that programme for the foreign students. Here I notice that the people think they are all around smart and need not even consider those who are foreigners. Well they may have some reasons to think that way if they view things only from the angle of material things—of course, the dollar inclusive.

I am really happy to have the opportunity of telling what I have been wishing to tell to the young students as one way of looking at the future with respect to the other parts of the world.

—*Kyaw Nyein Maung of Burma, speaking to the Texas Methodist Student Movement Conference.*

We have spent much time out in the villages preaching with an interpreter, pulling teeth, and gathering food for the mission school children. Food is one of the biggest problems in these parts—both quantity and quality. I have been spending a lot of time studying the diets of the mission children and of the village folks. Already, I have found several ways of improving them greatly, using only African food. To increase the protein of the diet, it is very easy to grow grubworms. The Africans say they are delicious fried—but tasty raw, too. So, I’ve learned how to make a grubworm garden, and go about encouraging their cultivation. Must admit, though, I haven’t actually sampled the product myself. . . . The food situation here is serious. There is a great need for a trained agriculturist. The evangelists do their best to improve conditions, but their best is not enough for the tough problems here with tsetse flies and many other pests that destroy animals or crops.

We’ve been secretaries, preachers, builders, writers, teachers, mechanics, and a host of other things in just these two months here. There is so much work to be done we have to laugh at some of the old fears that we could not be useful. One night last week Darrell and I had a cell meeting with four Africans and their wives. One was a minister, one a foreman of the workers, and two were teachers. We met in one of their homes for about three hours, talking about their problems and ours,

and the world's. We surely felt close together there in that mud hut, and we all were just about the same age. Darrell and I couldn't help but think of the cell meetings we had back home, because the fellowship here was just as keen. They talked to us in particular about their food problem, how often they are hungry, and their needs.

Then the minister brought out a picture of a plow advertised in a South American newspaper and said, "That's what we need." They thought in terms of buying one cooperatively for the use of their whole village. They hope to start some kind of cooperative store for themselves, too.

—Mildred and Darrell Randall, missionaries in Africa.

The church here is beginning to see that it cannot separate itself from the cares of the world. Because of the failure of the church to present a powerful social message, it has not commanded the respect of the economically and socially exploited, and those concerned with their welfare. On this count, Communist forces are winning the battle for the loyalty of thousands of students—many of whose motives are of the highest quality. This fact is a source of great concern in the Christian community. The recent decision of one of the pastors to join the Communist Party has heightened this concern. The appeal of communism seems to be that it has a concrete program of social change to present. People who are hungry do not ask about the political and

philosophical implications of a movement that promises them bread. Christian students are beginning to awaken to the fact that their task as Christians must be not only to save men's souls, but also their society. "We, too, must have a program to meet the needs of the oppressed in this hour." I have heard this statement time and time again. But this is about as far as we have gotten. The task of trying to find what that program should be is a great one, and an ever-changing one. It will demand concentrated and consecrated study of Christian ethics, of the needs of society in Japan, and of the existing forces that hold the reins of power. Above all, it will demand wise and fearless action based on firm convictions.

This is a time of special opportunity and special danger for the Christian Church in Japan. The church is being put to the test. It is being examined by men and women who are hungry for the very assurances that are at the heart of the Christian message. Will it be tried and found wanting? It must not. With the guidance and resources of the world-wide Church of Christ that are available, we must not fail. A Christian is never a stranger to any other Christian. We are one family in Christ. The struggle of the church in Japan is a struggle within our household. Our brothers here need your help—your prayers, your insights, your resources. Let the Christian Church truly be a fellowship of reconciliation.

—John A. Moss, J-3, Wesley Foundation in Japan.

Tracy Jones, Jr., who graduated from Ohio Wesleyan and Yale Divinity School, was invited to preach in Victory Church in Nanking for the last service attended by the Generalissimo, his son and various members of the cabinet. In reporting his experience, Tracy said that his main theme was that Christians do not say, "Mei yu Pan fa" (there is no way) because Christians always believe that there is a way for those who trust in God. The sermon was in Chinese.

A few minutes ago I read with absolute condemnation a news item that the President would O.K. the use of another A-bomb if necessary—with news similar to that coming from America constantly, how can we expect other countries to believe our claims for peace? "What you do speaks so loud, I can't hear what you say!" Yes, we have a little job here, and I'm so in love with it I hope I can spend my lifetime at it; yet so much more courage and insight are demanded of you in your job of determining the kind of America we represent here. You have a terrific Christian responsibility in this period when America's policies are being watched so carefully; I pray that God will help you recognize it and will guide you in ways of making your daily relationships reflect Christ's teachings.

—Martha E. Lewis, Hiroshima Girls' School, Kami Nagare Kawa Cho, Hiroshima, Japan.

I long for the day when special citations for Negroes will not be necessary and, indeed, no need for the National Association for the Advancement of Colored People. . . . My race holds only a bridgehead on the periphery of American democracy—but that bridgehead is strong and the assault will continue until the objective is won.

—Dr. Ralph J. Bunche, Acting United Nations Mediator for Palestine, on receiving the Springarn Award.

The burning issue in Asia is the significance of communism for Christians: 1. Communism exists and grows because *laissez-faire* capitalism and the semifeudal social systems are unjust and inhumane and have given rise to social contradictions and international conflicts. 2. Christianity has not been true to the revolutionary implications of the gospel and has failed to produce a classless society. 3. Christianity fails in its social mission because it is identified with the capitalistic system. 4. God condemns us through the rise of communism because instead of proclaiming the gospel of emancipation of both body and spirit (as Christ did), we have divorced the body from the spirit and made our religion into an opiate. 5. When condemning communist atrocities, we should remember that we ourselves bear a similar sin, and these excesses are in part a judgment of history upon us for the excesses of ourselves and our fathers upon others. 6. The Christian therefore must repent; he must make his witness at the points in current history where the struggle is hardest and most significant. We must experience a spiritual awakening which will enable us to see the unity of the individual with society, the oneness of matter and spirit, faith and action.

—Y. T. Wu, Christian Editor, Shanghai.

# WASHINGTON SCENE

(motive is happy to present this summary of legislation as the first of a series of articles on the Washington scene. Miss Eleanor Neff is associate secretary of the Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church. We know of no one who is more conversant with and better informed upon what is going on in Washington.)

Because of major repairs under way in the regular chambers, the 81st Congress met in temporary headquarters during the closing months of its first session. The House was in its marble Ways and Means Committee room, just large enough to accommodate its 435 representatives. The Senate met in what was the Supreme Court Chamber from 1860 to 1935, after having served as the Senate Chamber from 1819 to 1857. There was no room for spectators, as the senators and representatives crowded these summer quarters.

One can hardly say our senators and representatives were idle during the long months of the first session. A heavy agenda confronted them. What was the ledger of accomplishments?

## The Domestic Front

On the domestic front, progress was halting and uncertain.

Undoubtedly the most important social welfare measure passed was the *long-range housing bill* which provides for slum clearance and community redevelopment, low-rent public housing units, farm housing, and a housing research program. It is important, if this law is to be carried out wisely and efficiently, that the main provisions be widely understood, and that citizens turn their attention to problems of administration and state and local procedures. For further information regarding this program, write the Office of the Administrator, Housing and Home Finance Agency, Washington 25, D.C.

During the last weeks of August, the Senate Banking and Currency Committee cleared the *second half of the Administration's housing program*, the Sparkman bill providing direct loans for *middle-income housing*. (Write for

a copy of the Committee's report on this bill.)

At the end of the session, a modified version of the *minimum wage bill* was enacted, raising the minimum wage from 40 cents to 75 cents an hour, but containing limited coverage provisions.

Senate action on the *displaced persons bill*, softening the discriminatory provisions of last year's bill and increasing the numbers to be admitted is still possible this session.

While there was considerable activity in committees on other major bills, much of the welfare program which should have had priority—such as *federal aid to education, school health services, health legislation, social security, civil rights, and immigration legislation*—still await final action. Congress, when it convenes for the second session in January, will pick up where it left off.

The action on the *federal aid to education bill*, sponsored by Representative Graham A. Barden (D.—N.C.), was deadlocked in the House Education Committee while arguments raged over its separation-of-church-and-state implications. As reported to the House Committee, the Barden bill would confine federal aid to "tax-supported grade schools and high schools which are under public supervision and control." It would thus deny to the States the opportunity afforded by the Thomas bill, passed by the Senate, to use federal funds in aid of private (parochial) school pupils for those types of expenditures for which state funds may legally be used. For further information concerning these bills, contact the National Education Association, 1201 16th Street, N.W., Washington, D.C., and for further information regarding the question of federal aid to sectarian schools, see the November 15, 1947, issue of *Social Action* magazine on *Church and State in America*, Council for Social Action, 287 Fourth Avenue, New York, N.Y.—15 cents. See also *Federal Aid to Sectarian Education*, Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, N.Y.—15 cents.

It was hoped that the *school health bill*, sponsored by Representative J. Percy Priest (D.—Tenn.), which provided, as did the bill passed by the

Senate, for a \$35 million aid program both to public and parochial schools, might serve as a sufficient compromise to permit the passage of the Barden bill, but neither side was willing to give an inch. The School Health Service Program was likewise shelved in the house.

Though six weeks of hearings were held by the Senate Labor and Public Welfare Committee Subcommittee on Health, and two months by the House Subcommittee, none of the major *health measures* was acted upon by either house.

The House Ways and Means Committee, in its most important *social security* action in a decade, recommended broadening coverage to include about eleven million persons now excluded, raising benefits to about twice their present levels, and increasing the supporting pay roll tax. Aid would also be made available to the totally and permanently disabled. The whole program would be extended to residents in Puerto Rico and the Virgin Islands, now excluded from the provisions of the Social Security Act. For further information see the House Ways and Means Committee Report on the bill.

The group of *civil rights bills* which contemplate Federal sanctions against *lynching*, the repeal of the *poll tax*, *fair employment practices*, and the *"omnibus" civil rights bill* (providing for the establishment of a Commission on Civil Rights, a joint Congressional Civil Rights Committee, the reorganization of the Civil Rights activities of the Justice Department, protection against violence, protection of the right of political participation, and the prohibition of discrimination and segregation in interstate transportation) have at least had hearings in one house.

The Ferguson *antilynching bill*, not as strong as the *Administration bill*, was reported out by the Senate Judiciary Committee.

For the fifth time in the past ten years, the House approved the *anti-poll tax bill*. In past years, it was filibustered in the Senate. There are some who believe that the Senate will approve this bill at the next session, as a safety measure to block action on the more bitterly opposed *antilynching* and *fair employment practices* measures. Others

## A SUMMARY OF LEGISLATION--ELEANOR NEFF

doubt this and believe that the new antifilibuster rule requiring a two-thirds vote of all senators to invoke cloture presents an insurmountable obstacle. While there are those who would give this civil rights measure priority, there are those who think that the "omnibus" bill stands a better chance of passage. Still others, recognizing the fair employment practices bill to end discrimination in business and industry as the major civil rights measure, would urge this bill's receiving first consideration.

The Senate voted unanimously for *home rule in the District of Columbia*, but this overdue reform is still bogged down in the House Subcommittee.

The Judd bill removing *immigration and naturalization barriers* against Asian and Pacific peoples was passed by the House, but has not been acted upon by the Senate.

The *Navajo long-range rehabilitation bill* has been passed.

*Statehood for Alaska and Hawaii* bills are still hopelessly tied up in the House Rules Committee. For further information see reports available from National Civil Liberties Clearing House, 1000 11th St., N.W., Washington 1, D.C.

The Administration experienced heavy defeat from the conservative Republican and Democratic coalition on *labor legislation*.

The Senate rejected the *Taft-Hartley repealer* and passed a bill that retains the essence of that law, including the government injunction provision. In the House, labor legislation was sidetracked and sent back to the House Labor Committee. If a bill similar to that passed by the Senate is approved by the House during the next session, the President will probably veto it.

There was great confusion over desirable *farm legislation*. The United States Government is committed to a policy of keeping *farm prices* up. Just how to support farm prices and how much support to give are important political questions. Neither Republicans nor Democrats have forgotten the part that farmers as well as labor played in President Truman's surprise victory last November.

Both Republicans and Democrats worked with one eye on the ballot box and the other on the work before them. These are indications that the new election campaign is likely to be similar to the campaign of 1948—with denunciation and defense of governmental labor controls, appeals for and resistance to, more social legislation, etc.

Clamor for *reduction of federal expenditures* will continue. Also some *positive steps to curb the current recession* and strengthen our economy appear desirable (see the President's Midyear Economic Report).

#### *The International Front*

In contrast to the meager progress on his domestic program, President Truman's political prestige was enhanced by the support he received on foreign policy matters.

The *North Atlantic Treaty* was ratified by an overwhelming vote of the Senate. Representatives of several church bodies, such as the Commission on World Peace and the Woman's Division of The Methodist Church, the Brethren Service Commission, and the Friends Committee on National Legislation raised questions about the pact and proposed alternatives at the hearings before the Senate Foreign Relations Committee.

Despite considerable anxiety on the

part of both Democrats and Republicans, the *military assistance program* was approved, after having been modified so as to curb the President's "blank check" authority to decide which nations were to receive aid.

*Foreign aid* funds were appropriated for the Marshall Plan countries, army occupation costs, and continued aid to Greece and Turkey.

Congress approved the two-year extension of executive authority to negotiate *reciprocal trade agreements*, and repealed some of the restrictive procedures written into last year's Trade Agreements Act. The Charter for the *International Trade Organization* has not yet been ratified.

Two bills to implement the President's bold new program of technical and financial aid to underdeveloped countries have been introduced.

The period during which the United States may continue to contribute the unused portion of last year's appropriation to the *U.N. International Children's Emergency Fund* was extended to June 30, 1950. The United States has agreed to contribute to the *U.N. relief fund for the Palestine refugee fund*. There has been no action on the ratification of the International Pact on *Genocide*.

Watch for developments in *United States-China relations*. Government agencies and an advisory committee of prominent citizens have been mobilized by the Administration to map out a new course. (See the White Paper on China issued by the State Department on August 5.)

Also watch developments directed toward a *Pacific Union* to curb Communism in Asia.

Selected measures and trends outlined above will be discussed in a later issue.

Hence it becomes all the more necessary and urgent that the rulers of states and peoples who recognize in the supremacy of the spirit over matter one of the fundamental laws of their existence and of the individual and the groundwork of their hopes for the future should join their forces of individual and collective vigilance to stem the tide of materialism, which must needs overflow in a spirit of violence and servitude, by erecting the barricade required to keep the moral patrimony of mankind intact.

—Pope Pius in a speech to Dr. Desai, newly appointed minister of India to the Vatican.

We've been making progress in working toward peace and freedom because we have been willing to make the investment that was necessary. It would be disastrous now to change our policy and settle for halfway measures.

It would be disastrous to lose or impair the understanding and support we have gained among the other democratic peoples. These are priceless assets in the great task of constructing a peaceful and orderly world.

The kind of peace we seek cannot be won at a single stroke or by a single nation. Peace worthy of the name can be assured only by the combined effort of many peoples willing to make sacrifices in the cause of freedom.

The peoples of the world look to the United States for the leadership in this great crusade for peace. We have not taken up this task lightly, and we will not lay it down.

—President Truman to the Shriners in Chicago.

# VOCATIONS

(With this issue we begin a monthly column on vocations by Harold W. Ewing, secretary of the Interboard Committee on Christian Vocations of The Methodist Church. When Mr. Ewing left his pastoral work in Ohio to come to the national work, we sent up a silent shout of thanksgiving, for we have always felt that the church should recognize all vocations as Christian, and that peculiar emphasis should be put on those full-time church jobs that require high-caliber people. We know the interest of students in this subject, and we are sure that this column will be one of the most important in the magazine.)

## YOUR VOCATION A CHRISTIAN VOCATION:

Students are becoming increasingly aware that their vocational plans and their religious life have much in common!

In a real way Christians—bankers, lawyers, dietitians, nurses, doctors, engineers, social workers, salesmen, preachers, musicians, farmers, housewives, stenographers, plumbers, railroaders—are called to the work they do!

The traditional view of a "call" limited it to those who were to serve through the church as preachers and missionaries. Christian youth today are convinced that God calls them to serve the needs of humanity where their skills and abilities meet those needs. *For the Christian all useful work is potentially Christian.*

Yes, potentially Christian, for no job that a person holds and no vocation that a person chooses guarantee that he will be Christian in his attitude and service. The decision to be Christian in vocational life is up to each individual.

There are check-standards which a person may lay down alongside his vocation to help check his own attitude toward his vocational life:

IS THE WORK morally helpful to society? (Many vocations check off on this standard. It becomes apparent that all vocations can be carried on with negative moral purposes.)

WILL THE WORK meet a real need in the pattern of social life? (Bishop Richard Raines suggests that the Christian will ask, "Where is the need the greatest?")

CAN ONE, through his vocation, build the fellowship of followers of Christ? (This is one of the greatest opportunities open in making vocational life Christian.)

CAN ONE, in his vocation, use his maximum of talents in service? (In many jobs we cannot use all of our talents in the fulfillment of the job, but we can find ways of service beyond the call of the job to use our talents for positive and helpful purposes.)

CAN WE ENTER the vocation with a conviction that it is God's will for our lives?

The young Christian who fulfills these aims makes of his job a sacred calling, a Christian vocation. He serves God and his fellow man in the spot where he feels his abilities and the needs of mankind meet.

## VOCATIONAL QUOTES:

*"He who loses for my sake his life shall surely find it."*

Doctor Albert Schweitzer, musician, missionary, theologian, doctor, humanitarian, world citizen, being interviewed on his recent visit to America said: "When one can do good, one never gives up anything. There is no sacrifice. I am one of the greatly privileged."

*"Man cannot live by bread alone."*

General Omar Bradley, Chief of Staff of the United States Army, is reported as having recently said: "Our knowledge of science has clearly outstripped our capacity to control it. *We have too many men of science; too few men of God.* The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about killing than we know about living."

—Harland E. Hogue in *Christian Faith and the Campus Mind.*

*"Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."*

A Japanese student wrote to the parents of an Ohio girl who is serving in Japan as a J-3. The Japanese girl in describing the influence of the young American student who is giving three years of service under the church in Japan said: "There is no need to give you an idea of her except to let you imagine a young deer running through

## How Do We Know? Useful Work

## Source Books

## Resource Materials

by  
HAROLD W. EWING

the forest on the morning air longing for the sun to come up. Nobody can help her from running and nobody can help himself from running after her. I cannot understand English very well, but I can understand well her kindness and love."

## ON THE RIM OF NECESSITY:

For us on the campus this is a time for preparation and of immediate existence. We must work today as if we expected to answer our calling tomorrow. We must live to be doctors, lawyers, merchants, all of these. Our "calling" must be our compulsion to do the thing in life that we alone can do. This is the meaning of vocation. We must prepare! We must live!

Girls no less than boys are caught in this odd necessity. Girls are the unbroken soul that has creation in itself. They are creation! Their spirit, too, must soar beyond the anguish of the hour and the fleeting moments caught in ecstasy before farewell. They are the ones to carry on perpetuity and give to men the sense of life for which they die. They, too, must answer this high calling and make life their vocation.

We live in this instant of our lives close to the rim of necessity. We must live deeply to find the common denominator of our lives. Even in these days we crave community. And in the certainty that life will go on, that the good earth is not polluted by man's disease and will yield again, that birth and growth and death are all part of the larger picture of the scheme of things, that spirit does not die—these are the sure foundations which will make our prayers for security and inward peace have recognition from the God who is

the spirit of all the things for which we live and die.

—From the editorial, *motive*, October, 1942.

### WEATHERHEAD STRESSES NEED FOR VOCATION AS CHRISTIAN STUDENT:

Leslie Weatherhead, writing in his new book, *When the Lamp Flickers*, comments on the ardor and zeal of young Communist students in comparison with Christian students: "A student is put down by the Communist Party in a university, and he is given the names of twenty-five other students, and he is pledged to win them to communism. If he does not do so, the Communist Party wants to know why. There are not many Christian students in our universities with the same degree of missionary ardor. We may criticize the methods used and realize what a nuisance to their fellow students each enthusiast may be, but sometimes one wishes that the Christian fire was burning with the same intensity in the hearts of our Christian young people."

### GOOD SOURCE BOOKS FOR YOUR LIBRARY:

Endicott, Frank S., *Vocational Planning*

A careful presentation of the important factors to be considered in vocational planning.

Nall and Davis, *Young Christians at Work*

Fifteen young workers, in many vocational fields, tell the story of their own vocational life.

Miller, Alexander, *Christian Faith and My Job*

A youth leader who has had experience as a manual laborer gives practical, hard-hitting suggestions on applying Christianity to daily work and daily life seven days a week.

### RESOURCE MATERIALS:

*Christian Vocations Guide*, published by the Interboard Committee on Christian Vocations of The Methodist Church, 121 17th Avenue, South, Nashville 4, Tennessee, is a mimeographed newsletter of help to those who are building programs for discussion groups.

Free. Published frequently but no set schedule.

*Occupations*, the vocational guidance magazine, published monthly by the National Vocational Guidance Association, 425 West 123rd Street, New York City, New York. Fine material for those interested in vocational guidance or vocational planning.

*Women in American Church Life*, by Inez M. Cavert (Federal Council of Churches, 297 4th Avenue, New York, New York, 60 cents). A splendid study of the current situation in women's church vocations.

*New Ministers*, by Ralph A. Felton. (Available free through the Interboard Committee on Christian Vocations of The Methodist Church, 121 17th Avenue, South, Nashville 4, Tennessee.) A valuable study of 1,978 ministerial students to determine the factors which influence men to enter the ministry.

*A Student's Vocational Guide*, published by the Student Christian Movement of New York State, 2 West 45th Street, New York 19, New York, 30 cents a copy. A partial listing and description of the religious and social work field.

The Church and the missionary movements are conditioned by sociological factors, but the Church cannot be explained only in terms of social relations: It is related to something beyond history, beyond politics. The Student Christian Movement by its own life must be an evaluation of the communistic way of life; and it is for the Christian values that it must stand and struggle.

—M. M. Thomas, Indian Secretary W.S.C.F., speaking to the Asian Student Conference.

Equality does not exist in nature. The obvious truth is that while the two sexes have greater resemblances than differences, they also have extremely important characteristics in which they are not only different but in which each one is superior in some respects and inferior in others.

Successful marriage and the establishment of a sound family life depend on understanding and acting upon these facts.

—Dr. Paul Popenoe, director of the Institute of Family Relations in a Cincinnati Social Hygiene Institute address.

It is the great paradox of human life that none of us can achieve true independence until we realize our interdependence. One of the severest punishments that can be inflicted on any person is to cut him off entirely from the companionship of other people. . . . No material prize that the world has to offer is important enough to be worth the sacrifice of the fellowship of other human beings. And nothing could be more pathetically futile than making this sacrifice for the sake of security.

—President Homer Price Rainey, in the Baccalaureate address at Stephens College, Missouri.

What I'd like to see in present-day graduates is a well-rounded man, one who can appreciate every experience in life. I'd like to see a football player who would enjoy the world's great poetry.

On the other hand, I'd like to see a poet who could smash through the line for ten. This broad range of experience leads to making a man a better citizen, a better businessman, a better United States senator.

We've come to the point where we're all specialists. I'd like to see our schools turn out what I would call "generalists." The "generalists" are the men who become the leaders.

—Paul A. Wagner, thirty-one-year-old president of Rollins College, as he took office.

STUDENT: Welcome back, Skeptic. I was afraid you had gone the way of all flesh and taken up religion in your old age.

SKEPTIC: I just took time out from motive to dig among the archaeological ruins of Christianity. What do you suppose I found? The Methodist Church—long famed for its social passion and organizational genius—is taking up Faith again! Faith with a capital F. In recent years it had its fling with prohibition, religious education, the Crusade for Christ and for a new world order, but now it goes in for Faith and Advance. It should stay on matters it knows more about. By the divine division of labor, ritual was allocated to the Episcopalians, salvation to the open Bible tents, faith (and St. Peter's bones) to the Roman Catholics, and social reform was assigned to the Methodists. When they slop over into other matters they look like amateurs.

COMMON SENSE: But everyone has faith of some kind. The farmer has faith when he sows his seed. A groom has faith when he marches to the altar with a bride. Even a scientist has faith. He goes into his laboratory believing what he cannot prove, that the universe is unitary and law-abiding, that the human mind can discover the truth, that truth is worth knowing. That's a big hunk of faith.

SKEPTIC: You mean there is uncertainty in everything; but uncertainty isn't faith.

COMMON SENSE: I mean that everyone has something he believes in. Otherwise there wouldn't be any adventure, any heroism, any moral greatness. If Columbus hadn't had faith, the Indians would be still holding pow-wows here. If Lincoln hadn't, he would never have dared write the Emancipation Proclamation.

SKEPTIC: Then faith is the element of risk that makes everything a sporting game. You have to have faith to order hamburger at Joe's.

COMMON SENSE: Faith is the will to believe in the absence of certainty.

SKEPTIC: Then a man has faith if he believes the world is flat, or that white men have higher IQ's than colored men? There's no certainty.

COMMON SENSE: Nonsense. We can't deny the facts; that would be ignorance, or prejudice. Faith is first a likely belief that you cannot prove, and second, action tinged with daring. Faith is a reasonable belief expressed in action. Without that kind of faith, Orville Wright would never have gotten off the Kitty Hawk pasture and we would have no B-36. Faith must come before the existence of anything.

ORTHODOX: Then faith in God must come before the existence of God? That's too ridiculous to discuss. Your faith may be optimism, but it isn't religion. What you "believe" about God hasn't a thing to do with the real, external, objective existence of God, of immortality, or any other item of

Christian faith. Faith does not create the items of faith.

SKEPTIC: For sure, nothing as tame as the faith of Orville Wright could have caused the bloodshed of the religious wars, or now cause The Methodist Church to have eight booklets written about it. Eight theologians, you know, are going to set the preachers right on their theology! (*Whisper aside*) I understand that Methodist GHQ had to hire a journalist to rewrite the books so the preachers could understand the theologians.

COMMON SENSE: There's no reason for theology to be difficult. Religious faith is the same as any other faith, except that it concerns more ultimate questions than airplanes. The faith that God hears and answers prayer is a reasonable belief, one you cannot prove and must act on to be sure of it. That's faith.

ORTHODOX: That's blasphemy. Christian faith has definite content. Faith is not an expectation that something will turn out the way you want it. Faith is faith in something specific, not just a hunch that something will happen if you "believe" hard enough.

SKEPTIC: But, Orthodox, this "definite content" of yours—you mean the creed, I take it. I just can't confine my beliefs to those narrow patterns. I don't believe the Genesis story of creation simply because it's too small a tale to account for the tremendous facts.

ORTHODOX: That's a polite way of saying you disbelieve.

SKEPTIC: On the contrary, it's my way of saying I believe too much. You think that a doubter is one who disbelieves. Rather, he just refuses to believe the little things. He often believes more than you do. He believes that the virgin birth and a red hot hell are ideas too narrow to account for the greatness of Jesus or the consequences of wrong.

ORTHODOX: Then you believe more than orthodoxy?

SKEPTIC: More! And less, for I do doubt many things. For instance, that God is self-conscious. I suppose you believe that God sits somewhere meditating, "Now I am God, the great Lord

God Almighty. I wonder what I ought to do today."

ORTHODOX: The Bible says that God in the very early days declared, "I Am That I Am." That's proof enough that he knows himself.

COMMON SENSE: Reason says, too, that if God is a mind or will, he must be self-conscious. There can't be a thinking, acting, deciding mind without knowing itself. That's elementary psychology.

SKEPTIC: Now, Common Sense, you mean to argue that reason can demonstrate the truth about God?

COMMON SENSE: Thomas Aquinas proved God's existence to the Catholic Church.

SKEPTIC: But fundamentally your proofs all presuppose your faith. If you didn't already have faith, your arguments wouldn't convince you. In fact, you merely transpose Orthodox's faith into a faith in reason. Your reason takes you where his scripture takes him. You both have faith. It isn't faith in God. Your faith is in reason, and his in authority of scripture. I doubt that either of you can get beyond that.

COMMON SENSE: But your doubt, Skeptic, is a religious frame of mind.

SKEPTIC: I doubt that.

COMMON SENSE: You are loyal to the truth as you see it. That is a religious loyalty, because God is the God of truth. He is the basis, not the object, of any question about him. Any loyalty to truth is a religious loyalty.

SKEPTIC: No, no! My loyalty to the truth leads me to the conviction that we do not have the truth about God. Would you call that a religious faith?

COMMON SENSE: I sure would.

ORTHODOX: I wouldn't. It may be faith, but it's not Christian. Christian faith has definite content.

SKEPTIC: Then you believe only that definite content, and have no open mind toward other truth?

ORTHODOX: I would say that I have a closed mind toward some matters, and a perfect intellectual right to that closed mind. Everyone has a closed mind about some things. Common Sense here has closed his mind to the conviction that the earth is round; he

## Skeptics' Corner

*A Dialogue by Robert A. Hamill*

doesn't open his mind to the contrary viewpoint. You, Skeptic, have closed your mind to the conviction that loyalty to the truth is the best way to be a mature person; you are not open to the notion that frivolity and prejudice lead to the good life. Right?

SKEPTIC: But a closed mind leads to witch-hunts. We've had enough of that.

ORTHODOX: A closed mind is a mature intellectual habit. The United States has closed its mind to the proposition that liberty is a good thing. This university has a closed mind to the notion that serious study is required of students, or else they get expelled.

SKEPTIC: I'll have to hear more about this closed mind business. It reminds me too much of the Inquisition, and the little verse,

Now bar the door of your mind to  
Doubt . . .  
Speak to her firmly . . .  
Bid her to be on her way—  
Better to have no dealings with a  
liar and a thief.

## BOOKS

The twenty-fifth anniversary number of the *Saturday Review of Literature* has furnished exciting reading this summer. Since we were charter subscribers we naturally feel a sense of relationship that most of our readers won't understand. As we looked through its pages, we discovered all of the books we should have read during these last twenty-five years. One of the features was a check list of the most notable books. When we first saw this we dodged it, but our consciences kept pulling us back until finally we had to sit down with a pencil and begin checking and we discovered that we were profoundly ignorant except in a few fields, and we made a firm resolve that in the next twenty-five years we were not going to be found wanting. We have always prided ourselves upon dipping into various types of literature, and we are sure now that we are going to be reading a novel, a biography, some essays as well as some books on religion, all at the same time. Our bookshelf near our bed is going to be more representative. Perhaps this is what the editors of the twenty-fifth anniversary issue of the *Saturday Review* really wanted to do to its readers. At least that is one of the things it did to us.

Current books we think we ought not to miss consist of T. S. Eliot's *Notes Toward the Definition of Culture* (Harcourt, Brace); Albert Schweitzer's *Philosophy of Civilization* (Macmillan); Frank Lloyd Wright's *Genius and the Mobocracy* (Duell, Sloan and Pearce); and George Orwell's *Nineteen-Eighty-Four*.

During the summer some exciting books have come to the motive office.

Tell her you are very busy—  
Tell her you  
Are entertaining Belief.  
—Eva Byson\*

STUDENT: In fact this whole matter of faith needs more talking out. We must come at it again.

SKEPTIC: And when we do, I want to know what's happened to the *doing* side of faith. Common Sense defined faith as a reasonable belief expressed in *action*. What action, what concern, about what matters, in what people, with what tools of moral reform?

ORTHODOX: God comes first, above all, and that is why The Methodist Church is beginning with God in November.

SKEPTIC: Oh, is God still in the creed? Still a matter for debate? Then he has been promoted from being taken for granted. He is still argued about—how that must please His Cosmic Highness! More of this again. Begone now. Back to your books and to things that matter.

\* *Saturday Review of Literature*, March 2, 1946.

Some of these will be reviewed in detail, but we list them now just to announce their arrival.

*Japan Begins Again*, William C. Kerr, Friendship Press, 1949, \$1.50.

*The Oscar S. Straus Memorial Volume*, George S. Hellman, Ed., Columbia University Press, 1949.

*Enriching Worship*, A. J. William Myers, Ed., Harper and Brothers, 1949, \$3.50.

*Before You Marry*, Sylvanus M. Duvall, Association Press, 1949, \$2.50.

*Songs From the Land of Dawn*, Toyohiko Kagawa and others, Friendship Press, 1949, \$2.00.

*The Story of Methodism*, Halford E. Luccock, Paul Hutchinson and Robert W. Goodloe, Abingdon-Cokesbury, 1949, \$4.00.

*The Small Sects in America*, Elmer T. Clark, Abingdon-Cokesbury, 1949, \$3.00.

*When the Lamp Flickers*, Leslie D. Weatherhead, Abingdon-Cokesbury, 1949, \$2.50.

*The Upanishads*, Swami Nikhilananda, Harper and Brothers, 1949, \$3.50.

*Something to Stand On*, Lewis L. Dunnington, Macmillan, 1949, \$2.50.

*Which Way Japan?* Floyd Shacklock, Friendship Press, 1949, 60 cents.

The following books of poetry from Dorrance and Co., Philadelphia, have been received: *A Nightingale Singing*, Lucy Cooper, 1949, \$1.75; *Wayside Gleanings*, William Morton Overton, 1949, \$2.50; *The Apple Is Eaten*, Grace Noll Smith, 1949, \$1.75; *Hunger and Other Poems*, Steele Mabon Kennedy, 1949, \$2.00; *Selected Poems of Wilbur Underwood*, compiled by Norman Underwood, 1949, \$1.75; *So Flows the Spring*, Ruby Marion Wray, 1949, \$2.00; *Stormy Petrel*, Ivah Deering, 1949, \$2.00; *Oath to the Sod*, Maude Luding-

ton Cain, 1949, \$2.00; *Ballads of the Badlands*, Edward R. Simpson, 1949, \$2.00; *Sonnets From Captivity*, Eleanor T. M. Harvey, 1949, \$1.75; *Timber*, Lucie Miles Kyle, 1949, \$1.75.

## RECORDS

"To market, to market, to buy a fat pig. Home again, home again, jiggity jig." To market, to market, to buy a nice record, and you might come home again saying, "Well jiggity jig, Victor schmictor, what I want is on LP and all I've got is an old 78 rpm record player, or what I want is on Victor's 45 rpm system, but I can't play that on my new Columbia long-play pickup." Or you might be lured by all the ads for low-price sales of standard record albums, but afraid to buy for fear that you're getting something obsolete. So before we give you any run down on new popular and classical releases, we want to appraise the record player situation.

There are probably three questions you'll want to ask yourself and your dealer. The first is that question near and dear to the student's heart, how much will it cost? Second, what range of service will my record player return to me? Third, what quality of recording can I get for my record player? Let's look at these questions in order.

If at present you don't have a record player, the cheapest one you can get is the Philco-Columbia long-play number. This one has been selling for about \$20 with a sawbuck's (\$10) worth of records thrown in. Philco is coming out with a new model in the near future with some of the mechanical bugs of the first model ironed out. This will be available at about \$15. These models are turntable pickups with no speaker, but for a very small service charge you can have your radio, even the smallest portable, fixed so that your player will utilize the radio loud-speaker. This record player plays the 33 rpm Columbia long-play records which give you a whole symphony on one record. Next up the price ladder are the turntable pickups for the RCA Victor 45 rpm long-play records and for the standard 78 rpm records that have been on the market for years. In price they run about \$10 more than the Columbia player, and like it, they require a special hookup to play through your radio speaker, but a hookup which any radio service man can easily install. Victor has a turntable and speaker unit for its news records at a slightly higher price, and beyond that come regular radio and phonograph combinations for as high as you want to go.

The next question is in terms of service rendered. Both Victor and Columbia long-play attachments give, through their records, a much higher quality recording at lower cost than any preceding record. The records are

nonbreakable, the reproduction and micro-groove process make possible a tone fidelity through all orchestral and voice ranges, as well as more accurate volume range. In wear they outlast any of the standard shellac finish 78 rpm records by a long way, and both types of long play offer great advantages in storage space and sell for about two thirds the price of the standard, breakable, shellac of 78's. So there is no way around the fact that the long-play records offer you better service.

The same holds true for the quality of the recording. The increased capacity to reproduce with great accuracy the full volume range of a large symphony orchestra, and at the same time catch the unique quality of each instrument with great fidelity give the new records a wide margin of superiority. Dozens of carefully studied comparisons of the same recording session on the two different mediums give the long plays the edge.

What about the future? Don't throw away your old records. If you see something that you have wanted for years at a bargain price at one of the sales of standard records that are going on all over the country go ahead and buy it, particularly if you have a satisfactory record player for the standard records. The 78 rpm records will gradually go off the market but not for a few years yet. There are too many individuals and schools with large sums of money sunk in record collections, therefore, the standard record players will be with us for a number of years. If you are pondering starting a record collection and have no record player but want to get one, get a long-play job and forget the old type. Which variety of long play? This writer's personal opinion is strongly on the side of the Columbia machine and record for reasons of price and because of the twenty to twenty-five minutes of completely uninterrupted music, which Victor hasn't yet offered.

But because there are reasons and arguments on all sides of this business, and because you will want to make up your own mind, let me list a few good articles to give you all the sides for the record. In the *Saturday Review of Literature* there are excellent articles in the issues of September 4, November 27, October 30, 1948, and January 29, March 26, and more recent issues in 1949. Look them up in your college library files. If you have a friend or "soc" prof who subscribes to *Consumers Report* see the issues of April and May, 1949, or try *Consumers Research Bulletin*, September and December, 1948, and March, 1949.

If you want to know what to play on your new machine, let me just suggest two numbers of recent appearance that are near the top in excellence. One is the Columbia LP release of Woody Herman and his orchestra in "Sequence in Jazz." The numbers here represent new experimentation in jazz and give our renditions that are fascinating in

their originality. Give this record a listen and see if you don't agree.

The other new release is a standard album release of Vaughan Williams' new symphony, No. 6 in E Minor. Williams, as the oldest living English composer, has captured a calm strength and spirit in this expression of Britain's war years that make it a remarkable musical statement. Listen to the final movement, "Epilogue," for the climax of this symphony which was recorded by Stokowski and the New York Philharmonic. The release is Columbia MM-838. If you are a ballad collector the eighth side is a symphonic arrangement called "Fantasia on Greensleeves."

If you've been work camping recently, or just plain working, and haven't been able to follow the summer's new releases like the record hound you are, next month we'll review what seems from this corner to be the top music of the summer and early fall. Until then, give us your opinion of the record player situation, as we'd be glad to hear from the grass roots, that is, if your roots are grass.

—KEITH IRWIN

## DRAMA

Drama in the church reached another milestone in its long and uneven history when the Interdenominational Drama Workshop of North America opened at the Northern Baptist Assembly at Green Lake, Wisconsin, this August. Before the workshop was over, not only had a milestone been passed but a considerable distance had been run in a short time. For the first time since the days of a Drama League of America Institute, drama in the church was being taken seriously by sixty people who had come from all parts of the country to participate in the ten-day workshop. Leaders were there both as faculty and students. A sharing process was immediately under way so that from early morning until late at night, experience was exchanged.

The capable faculty headed by Amy Loomis, director of drama for the Board of Education and Publication of the Northern Baptist Assembly, included Ruth Winfield Love who heads the department of drama and worship at Scarritt College, Mildred B. Hahn, of Reading, Pennsylvania, authority on the writing and production of pageants, Harold Sliker, writer and director from Rochester, New York, Winifred Ward, recognized authority on creative drama and children's theater of Northwestern University, Louise Hash Massey, formerly of Baylor University, Marian Sliker, designing expert of Rochester, New York, Helen Spaulding of the International Council of Religious Education, and Harold Ehrensperger, long associated with the field of drama in the church.

Students of the workshop met at the admirable Abbey of Green Lake Assembly to attend classes, go to interest groups and to produce three plays and create a worship drama by the group process.

The group in creative dramatics under Winifred Ward learned basic techniques and had an opportunity to try them out on children. The creative writing group directed by Ruth Winfield Love prepared a worship script that was brought to life by students. A dramatic service of worship built on *Death of a Salesman* was another creative activity.

Three productions went through rehearsals, audience criticism dress rehearsals and final production. Under the direction of Harold Sliker and Mildred Hahn, Marion Wefer's "living newspaper," *Operation: Unity*, was given its first production. This play written for the Missionary Education Movement will be used in the home missionary emphasis this next year.

Miss Loomis directed *The York Nativity Mysteries* set to the *Ceremony of Carols* by Benjamin Britten. The girls of the Assembly Staff Choir under the direction of Elaine Brown sang the Britten music. Louise Hash Massey directed a theater-in-the-round production of *Aria da Capo* by Edna St. Vincent Millay.

At the closing evaluation session of the workshop, the participants agreed that the unique experiment was unquestionably the beginning of a new day for religious drama. The drama committee of the International Council of Religious Education had set up the workshop with the cooperation of the Northern Baptist Assembly. Green Lake and the Abbey Area of the Assembly's magnificent grounds make the ideal place for a national religious drama center. Delegates looked ahead to the time when drama in the church and in the world—in mission fields, in the tension areas of the United States, in rural areas, in the chancel of churches and in parish houses—would find in the Green Lake Workshop a center for creative experiments in the writing and the production of plays for all age groups, a place for the exchange of plans and ideas, and a time when the best leadership in all related fields would be brought together to work for the kind of drama in the church that will add significance to worship and be an incentive to religious living that will be intellectually and emotionally motivated.

To carry out these plans, a committee consisting of James R. Carlson of Hamline University, St. Paul, Minnesota, Reece Hearn of Houston, Texas, Mrs. Merritt Lawrence of Grand Rapids, Michigan, Arthur C. Risser of Wichita, Kansas, David L. Watterworth of Washington, D. C., and Mrs. A. R. Ritzman of Akron, Ohio, was appointed. Amy Goodhue Loomis, Helen Spaulding and Harold Ehrensperger were asked to serve ex officio with the committee.

# SEND FOR THIS

*Inexpensive pamphlets that are too good to miss.*

**For All the People.** A summary of the C.I.O.'s 1949 legislative program and its importance to labor and nonlabor groups in the community. Pamphlet includes data concerning the organization's legislative structure. Publication No. 167. Published by C.I.O. Publications Department, Washington, D.C., 1949. 6x8½, 32 pp., 11 illust., 15¢ (50 for \$6.75; 100 for \$12; 500 for \$50).

**Collective Bargaining.** By Herman Lazarus and Joseph P. Goldberg. A study of the development and implications of collective bargaining in terms of the need for "an insight into the nature of collective bargaining and trade-unions . . . in the formulation of a sound national labor policy. A policy based upon distorted conceptions can only serve to harm both trade-union organization and collective bargaining and, in harming both, injure the public interest." Report No. 3. Published by Public Affairs Institute, Washington, D.C., 1949. 6x9, 72 pp., 3 charts, 6 illust., 50¢.

**Developments of Our Times, The.** By Dorothy Thompson. In the Merrill Lectures, 1948. Miss Thompson traces her experiences and impressions through two wars during which she was "twice deeply disillusioned by a peace following a great war." Published by John B. Stetson University, DeLand, Fla., January 1949. 6x9, 40 pp., no price listed.

**Man and Food—The Lost Equation.** By C. Lester Walker and Blair Bolles. A discussion of the relationship of population to food supply, the question of increasing our food supply, and the problems posed for human welfare in terms of overpopulation and international relations. Headline Series No. 73. Published by Foreign Policy Association, New York, N.Y., January 1949. 5½x8½, 64 pp., 8 charts, 1 map, 35¢.

**Christian Citizen and Civil Rights, The.** By Dorothy I. Height and J. Oscar Lee. "A study guide based on Report of President Truman's Committee on Civil Rights; prepared for church and community groups." Published 1949. Order from Federal Council of Churches of Christ in America, Department of Christian Social Relations, New York, N.Y. 5½x8½, 72 pp., 50¢ (100 or more—40¢ each).

**N.A.A.C.P.** "What is it? What has it done? What will it do for you?" Description of the functioning, purpose and accomplishments of the National Association for the Advancement of Colored People. Published by National Association for the Advancement of Colored People, New York, N.Y., 1948. 3½x8½, 8 pp., no price listed.

**Colleges, Faculties and Religion.** By Albert C. Outler. "An appraisal of the Program of Faculty Consultations on Religion in Higher Education, 1945-48." Deals with the need, in the "educational revolution" currently taking place, for "every college and university" to "provide satisfactory opportunities for the study of religion as an academic subject of fundamental importance." Published by Edward W. Hazen Foundation, New Haven, Conn., 1949. 6x9, 20 pp., no price listed.

**In the Direction of Dreams.** By Violet Wood. "Youth material on the theme 'Cooperation for a Christian Nation.'" "Each of the eleven stories in this book is a true-to-life narrative that demonstrates what can happen when a group of young people go to work together to meet some human need. Volunteer service in rural and urban areas in the United States, Canada, Puerto Rico, Mexico and war-torn Europe is described." Published by Friendship Press, New York, N.Y., March 15, 1949. 5x7½, 176 pp., \$1.

**What Churches Can Do About Economic Life.** By Cameron P. Hall. "In this pamphlet it is assumed that the churches have a responsibility for economic life" and "that the churches should be at work in this area of human relations as part of their ongoing, year-round program." Published by Federal Council of Churches of Christ in America, Department of the Church and Economic Life, New York, N.Y., December 1948. 5½x8½, 40 pp., 30¢ (10 to 99—15% off; 100 to 999—20% off; 1,000 or more—25% off).

**North Atlantic Pact.** The. Official discussion of the purposes and objectives of the Pact, its relation to the U.N., to United States policies, to E.R.P., to military assistance, European integration and United States security. Department of State Publication 3462, General Foreign Policy Series 7. Order from Superintendent of Documents, United States Government Printing Office, Washington, D.C. Published March 1949. 6x9, 20 pp., 10¢.

**North Atlantic Treaty.** Text of the Treaty proposed for signature during first week in April 1949. Department of State Publication 3464, General Foreign Policy Series 8. Order from Superintendent of Documents, United States Government Printing Office, Washington, D.C. Published March 1949. 6x9, 8 pp., 5¢.

**Comics, Radio, Movies—and Children.** By Josette Frank. A discussion of the value of these "lively arts" in the development of children and how we can "make them serve our boys and girls better than they do now." Public Affairs Pamphlet No. 148. Published by Public Affairs Committee, Inc., New York, N.Y., March 1949. 5½x8½, 32 pp., 9 illust., 20¢.

**Some Thoughts on University Education.** By Sir Richard Livingstone. Poses the need of altering the lines of university education to the end of greater concern "with human values, with a philosophy of life." Suggests modification of "specialism" by including "some study of religion or philosophy or both in all" undergraduate courses. The Hazen Pamphlets No. 23. Published by Edward W. Hazen Foundation, New Haven, Conn., 1949. 6x9, 24 pp., 25¢ (50 or more—15¢ each).

**Alcoholism.** By R. K. McNickle. Report deals with "Social Consequences of Chronic Alcoholism"; "Trends in Alcoholism and Alcohol Consumption"; "Advances in Treatment of Chronic Alcoholism"; "Prevention Through Research and Education." Editorial Research Reports Vol. I, 1949, No. 11. Published by

**Editorial Research Reports.** Washington, D.C., March 22, 1949. 6x9, 20 pp., \$1.

**How to Get the Most Out of Your Newspaper.** The functions and features of a newspaper; the information and education it can provide to the reader who learns to use it efficiently in terms of reading speed and selectivity. Published by New York Herald Tribune, Readers' Service, New York, N.Y., February 1949. 8½x10¼, 40 pp., approx. 40 illust., 15¢ plus 5¢ postage.

**Editor's Guide Book for College Newspapers.** A discussion of what is involved in putting out a "creditable paper" in five parts: "Part I: News Writing (Stuart W. Little). Part II: Sports Writing (Harold Rosenthal). Part III: Newspaper Make-up (Alexander Gross). Part IV: Typographic Techniques (King Rogers). Part V: Commonly Asked Questions." Published by New York Herald Tribune, Readers' Service, New York, N.Y., February 1949. Offset, 8½x11, 44 pp., 2 illust., 10¢.

**ABC's of Scapegoating.** By Gordon W. Allport. Harvard University (Anti-Defamation League, 212 5th Ave., New York 10, N.Y.). Freedom Pamphlets; revised editions. Analyzes primitive patterns of "scapegoating" and the type of frustration necessary to produce mass murder on the scale of Nazi Germany. Bibl. 56 pp., 20¢.

**American Interests in the Middle East.** By Harvey P. Hall, editor, *Middle East Journal*; Carl H. Voss, Church Peace Union ('48, Foreign Policy Association, 22 E. 38th St., New York 16, N.Y.). Headline Series, No. 72. Discusses oil, Palestine and the Soviet Union. 61 pp., 35¢.

**The Discipline of Prayer.** By Frederick J. Tritton (Pendle Hill, Wallingford, Pa.). Pendle Hill Publications, No. 42. Practical guidance along the path of prayer, designed for devotional reading. 32 pp., 25¢.

**Neither to Right nor Left.** By William O. Douglas ('48, C.I.O., 718 Jackson Place, N.W., Washington 6, D.C.). Address delivered by the U.S. Supreme Court Justice to the national C.I.O. Convention, November 1948. 14 pp., 10¢.

**Two Giants and One World.** By A. William Loos ('48, Church Peace Union, 170 E. 64th St., New York 21, N.Y.). Objectively discusses current problems in Soviet-American relations in the light of basic facts and the historical backgrounds of both countries. 96 pp., 50¢.

**The Story of the World Council of Churches.** By Paul Griswold Macy (World Council of Churches, 297 4th Ave., New York 10, N.Y.). 3rd edition. The organization and activities of the ecumenical movement. 40 pp., 25¢.

**Civil Liberties of Teachers and Students.** "A statement of principles governing freedom for teachers and students in public and private schools and colleges." Published by American Civil Liberties Union, New York, N.Y., February 1949. 5½x8½, 12 pp., 10¢ (25 or more—7¢ each).

## LETTERS

SIRS:

In general motive has too much stuff written by nice people with a vague ethic and morality to propound in a nice way. I am not talking about the better examples in this field of morality and ethics, since the best has been good philosophy and will stimulate thought. What I am talking about is platitude couched in terms which no student would ever read or accept (except those who have already been saved and wear a halo). I think that students are concerned with specific moral problems and with the forming of an ethical code and a religious philosophy, but they are scared of the goody-goody school of "be good." The strongest feature of the magazine is the definite guides to action; let's have more.

—Herbert Hackett

Michigan State College  
East Lansing, Michigan

SIRS:

When I first began to read the "Roll Call of Twenty Campuses Concerning Religion" in May, I was eager to see what the students would have to say. When I finished reading, however, I felt disturbed. It seemed that the question had been approached in the wrong way. A negative attitude was adopted almost without exception. I decided I must break all precedent and write a letter to motive. Then I happened to read the comments by Dr. Brown. He stole my thunder and added a great deal of his own. It seems to me that Dr. Brown is on the ball. How about acting on his suggestions?

—Bob Marston

Tulane University  
New Orleans, Louisiana

SIRS:

In the May issue of motive I turned to see what the other nineteen reporters on campus religion had to say. Of the commentators it seems to me that Frank Littell's was the most basic and searching of the three. Dr. Brown asked some worth-while questions and did, very likely, make a telling criticism when he suspected a bit of "smugness and pious self-content in some of the evaluations." Without seeming to defend such an attitude, I think it worth noting that, while he condemns a perfectionist scale on the part of the student-reporters, he uses a far more difficult standard when he makes his criticism, for it is a rare "Christian" indeed who is spiritually mature enough to make judgment humbly, lovingly and in the light of the Christ, our own errors being painfully evident. Without straining the point might I suggest that if Dr. Brown can assume the possibility of a judgment by student reporters, as they are, not as they ought to be, then some of the reporters would perhaps be justified in assuming that religion on the campus could, and should therefore, be at some time other than weak. Essentially, both Dr. Brown and the students agree on the conclusions, and all we can draw from the above is that it is very hard to be consistent with one's assumptions, let alone being fairly "accurate."

—Jack Peatling

Western Michigan College of Education  
Kalamazoo, Michigan

October 1949

SIRS:

The roll call of students' letters on religion was especially interesting in motive. And I am quite in accord with Frank Littell's observation that virtually none of the reporting students really means a biblically Christian faith when he speaks of "religion." And here I must also support the criticism which is made in the letter of Frank P. Snow on page 49, where he takes you to task for following the theological line of liberalism rather thoroughly. Perhaps many Christians have been guilty of professing faith in God as known through his incarnate son and neglecting the

obvious social implications of Jesus' teachings. But to my mind it is necessary, if we dare style ourselves Christians, to emphasize and interpret both the unique and saving revelation in Christ and the social responsibilities which are laid upon us who believe in that revelation. And, to say frankly, I have found very little of the former in this year's issues. Do you think I am justified in making such a judgment? Please don't think I am cranky on the theological point of view of motive. But . . . well, you know.

—J. Robert Nelson  
Zurich, Switzerland

Since the article on STUDENTS CONCERNED was published in the May issue of motive, I have found myself in the position of the father who is suddenly confronted with a barrage of good-willed advice from his neighbors as to the proper handling of his child. It appears that my creative progeny, which seemed so normal and well-adjusted when I patted it lovingly (into a large envelope addressed to the editors of motive) and sent it out to play, has suddenly developed alarming and unexpected characteristics, causing no little stir in the neighborhood. For the benefit of all concerned, I wish to make public announcement that proper corrective measures have been taken and do hereby submit the following evidence:

In the summer of 1947, the SEQUOIA SEMINAR was held at Asilomar, California. (A critical, scientific, group-discussion approach to the teachings of Jesus, using as basis for discussion the texts Jesus as Teacher, and Records of the Life of Jesus, by Dr. Henry Burton Sharman. Sponsored and directed by spiritually motivated laymen of Palo Alto, California, it has been in session for four weeks each summer since 1946.) This session (like those before it) was moderated by a professor of law from Stanford University. There were approximately forty participants (including some nineteen students).

During the fall and winter of 1947, twelve students, who had attended the above seminar, felt that the resultant orientation and life purpose, including a new feeling of responsibility for their fellow men, was the "one thing" that is needed—particularly on college campuses today. They were concerned with the need for a greater number of students being afforded the opportunity of this seminar experience, because of its effect upon their lives and its peculiar appropriateness to the modern student who values his intellectual integrity. In the light of this motivation and purpose, similarly concerned students from various universities on the Pacific Coast were invited to a meeting in Palo Alto for the purpose of pooling resources to discover what could be done about it. From this meeting, the organization called STUDENTS CONCERNED evolved.

During the winter of 1947 and 1948, members of the newly formed organization began planning and recruiting for a seminar in the spring. At this time many tentative hypotheses for post-

seminar group action sprang up, and were released in brochures as tentative plans only—subject to amendment or abandonment, as the subsequent facts should indicate.

In the spring of 1948 (April 1 to June 10), STUDENTS CONCERNED held its seminar at Jones Gulch in the Santa Cruz mountains near La Honda, California, using the same texts and method as the SEQUOIA SEMINAR. The leadership was shared by two students and the wife of a Stanford University faculty member. There were twenty-nine participants, representing thirteen different schools. Postseminar group action was discovered to be impracticable, except for those who wished to work together to make this seminar experience available to more students.

Subsequent to June 10, the majority of the participants in the STUDENTS CONCERNED seminar went their separate ways to express their convictions in various types of individual action: on their campuses, in their churches, through service organizations, in their vocations, or on projects of their own design. Several students remained together to evaluate the experience they had been through, study and experiment with methods that could improve the seminar, and discover ways and means of continuing to make this experience available to more students. Since June 10, 1948, this group has been working in conjunction with the SEQUOIA SEMINAR whose facilities have proved adequate in view of the present demand and the small number of laborers who see this seminar approach as their most immediate concern. Anyone desiring information about existing seminar sessions should write to STUDENTS CONCERNED or SEQUOIA SEMINAR, Box 678, Palo Alto, California.

—David E. Manning  
Palo Alto, California

(Editor's note: Perhaps we were too eager to be explicit, to see Students Concerned as something more than a seminar. At least we did change the article so that it contained statements from letters and published material when the group was meeting in Palo Alto during 1947. We regret that any statements we included were taken from brochures of tentative plans. We are sorry, and we wish to apologize to Mr. Manning whose spirit in calling these additions to our attention has been admirable—exemplary, we'd say!)

## MOTIVE STAFF



Whatever may have been the origin of the name of the new art and editorial assistant on *motive*, George Paris comes from the un-French, very much American background of Dighton, Kansas, in the middle of the great wheat belt. When George left Kansas this summer he had just helped in the harvesting of about a thousand acres of wheat. His education has been rooted in Kansas, too. This last year he graduated as an art major from Southwestern College at Winfield. During the summer of 1948 he attended the Colorado Springs Fine Arts Center where he studied with Jean Charlot and Ricardo Martinez. The summer before that he caravanned in Texas and he has been active in MYF work in the Central Kansas Conference.



## CONTRIBUTORS

David E. Lilienthal, chairman United States Atomic Energy Commission. Progressive Farmer Award for services to agriculture, 1945. Director Tennessee Valley Authority since 1933. Author: *TVA: Democracy on the March*.

Ralph Johnson Bunche, assistant secretary United States Delegation, Dumbarton Oaks, 1944; advisor United States Delegation, U.N.C.I.O., 1945; presidential appointment United States Commander Caribbean Commission since 1945; United States Commander West Indian Conference, St. Thomas, Virgin Islands, 1946; director Division of Trusteeship, United Nations, since April, 1946. Spingarn Award, 1949.

Madame Vijaya Lakshmi Pandit is a sister of Prime Minister Jawaharlal Nehru. She is a delegate of India to the United Nations, former ambassador of India to the USSR, and is now serving as ambassador of India to the United States.

Lillian and Bob Pope are still in Rio Piedras, Puerto Rico.

Lewis H. Chrisman has his bachelor's and master's degrees from Dickinson College which also gave him a Litt.D. Last year West Virginia Wesleyan, where he has been professor of English since 1919, gave him an L.H.D. He is the author of several books and numerous magazine articles.

Emory Ross is secretary of the Africa Committee of the Foreign Missions Conference of North America. Dr. Ross acted as Albert Schweitzer's interpreter in America. He is also treasurer of the Schweitzer Fellowship, the organization in this country authorized to receive funds for the support of his African work.

Ernest Fremont Tittle, late pastor First Methodist Church, Evanston, Illinois, 1918-1949. Lecturer and university preacher. Chairman World Peace Commission, The Methodist Church; Federal Council Commission to Study the Basis of a Just and Durable Peace; Federal Council Commission on War in the Light of Christian Faith and the Department of International Justice and Goodwill. Author: *A World that Cannot Be Shaken, A Way to Life, The Lord's Prayer, Christians in an Unchristian Society*.

Jim Sanders is our new editorial assistant. A biographical sketch of him appears below.

Jim Sanders at a very early age seems to have been an "honored" gentleman. He started his honor career in the Memphis, Tennessee, public schools where he graduated "with honors." Then came high school where he was a member of the National Honor Society, having won distinction in Latin, and again he was graduated "with honors." At Vanderbilt he was elected to Phi Sigma Iota, Eta Sigma Phi as well as Phi Beta Kappa! During the summer of 1948 Jim caravanned in Belgium and North Africa. Last year he was assistant in the French Department at Vanderbilt while he was a student in the School of Religion. This summer he went to Boston to take a course in clinical psychology at the Massachusetts General Hospital. For six weeks he was also a member of the Lisle Fellowship in Hartford, Connecticut. He comes to *motive* this fall as our editorial assistant while he continues his work in the Vanderbilt School of Religion.

William Stringfellow has been chairman of the United Student Christian Council during its formative years. He is one of the leaders in the Student Christian Movement in his church (Episcopal) and in the united work. His intention is to go into politics.

H. G. Rickerman graduated from Haverford College and has been a teacher-counselor on Hamilton Farm in Sheffield, Massachusetts. He is now living in New York City where he is carrying on his educational work.

Clyde Tull is a DePauw University graduate with graduate work at Harvard, Columbia, and Oxford. He was head of the English Department at Cornell College in Iowa for thirty years. At summer sessions at the University of New Mexico, Arizona State Teachers College and the College of Idaho, he has taught creative writing for twenty-seven years. He has edited *Husk*, a literary quarterly which has offered "trial flights" for young writers, many of whom have gained national recognition. He has also established and edited a series of Cornell College Chapbooks.

Christine Turner Curtis, a New England poet who has appeared in *Saturday Review of Literature*, *Canadian Forum*, *Kaleidoscope*, *Voices*, *Yankee*, *Washington Star*, *Trails*, *Poetry Chapbook*, etc., and in such anthologies as *Wellesley Verse*, *Contemporary Verse*, *American Writing*, 1943. A narrative poem appeared in *Breadloaf Anthology*. At present does editorial work for Ginn and Company, Publishers.

Richard Terrill Baker, associate professor in the School of Journalism, Columbia University; former professor in Graduate School of Journalism in Chungking; former assistant editor of *World Outlook*. Author: *Darkness of the Sun and Let's Act—Now!*

Kenneth I. Brown, president of Denison University; past president of American Association of Colleges and Universities; editor of *Character: Bad and Good* and author of *Campus Decade and Margie*. Served as ensign U.S.N.R.F.

Eleanor Hope Johnson was associate professor of psychology at the Hartford Seminary Foundation until 1937. After her retirement, she continued to serve the school as a psychological consultant and has been holding seminars in mental hygiene. In addition to much writing and lecturing, Dr. Johnson has been active in work with minority groups in this country.

Marion Junkin, former associate professor of fine arts, Vanderbilt University, now at Washington and Lee University, Lexington, Virginia; exhibits in leading art galleries, winner of various prizes; has just been given honorary degree by his alma mater, Washington and Lee.

Ray Allen has been director of the Wesley Foundation at Memphis State College.

Arthur Stillman was a member of the Methodist Mexican Work Camp of 1949. He lives in Oak Park, Illinois.

Robert J. Manners is a sophomore at Hamline University, St. Paul, Minnesota, where he is also business manager of the *Oracle*. He served thirty-three months and 150,000 miles in the Merchant Marines. He was a member of the 1949 New York Methodist Work Camp.

Dorothy Nyland was graduated from Western Reserve, was associate secretary of the Cleveland Church Federation after a time as student director of the Wesley Foundation at the University of Oregon. She spent some time in Japan, was a delegate to the Amsterdam Youth Conference in 1939 and is now student secretary of the

Woman's Section of the Joint Division of the Board of Missions and Church Extension of The Methodist Church.

Eleanor Neff is associate secretary of the Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church. She spends much of her time in Washington where she specializes in what goes on at the Capitol.

Harold Ewing is a graduate of DePauw University with a graduate degree from Boston University. Before coming to the Board of Education as the secretary of the Interboard Committee on Christian Vocations, Mr. Ewing was connected with a very significant piece of work at Christ Community Methodist Church in Canton, Ohio. The new Interboard Committee will be one of the agencies of The Methodist Church that will be most real and effective for college students.

Robert Hoffman Hamill's return to the position of Skeptic is by popular request. His book, *Gods of the Campus*, is one of four to be used for the Fourth National Methodist Student Conference. He was formerly student director of the Wesley Foundation at the University of Iowa, and he is now pastor of Grace Methodist Church, Burlington, Iowa.

Keith Irwin returns to our pages to carry on with records. He left Northwestern and Garrett where he was in graduate school to take a teaching position at Hamline University in St. Paul.

## ARTISTS

Pavel Tchelitchew has paintings in several important galleries. His *Leaf Children* intrigues one by the way in which more and more heads, feet and profiles of children are discovered in the picture. This painting hangs in the permanent collection of the Museum of Modern Art in New York City.

Neil E. Mathew is responsible for the end piece on page twenty. Neil received his A.B. in education at Arizona State at Tempe. His home is in Anderson, Indiana.

Ward Lockwood teaches painting at the University of Texas. A native of Kansas, he did his early work at the University of Kansas. He has paintings in many of the leading museums and his murals are found in many public buildings.

Robert Scouders is a student at San Diego State College. He confides in us that even he got the "creeps" when he looked at the spot drawing we use on page twenty-one. We think Bob should be our "end piece" editor—a position he seems to shy off from! Bob went to school all summer! Not that that's unusual, but we just envy anyone who can.

Leon Clark who did the line drawings for the Mexican Work Camp article is a student at the College of Puget Sound in Washington.

## COVER ARTIST

Oren Cooper is a senior in the Yale University School of Fine Arts at New Haven where he has been active in the Wesley Foundation, contributing his art ability to the *Weekly Wesleyan* for which he has been art editor. We wish we could give more facts about Oren, but he slipped away this past summer to Europe where he has been with the NSA harvest camp in England and the Netherlands, working on farms or wherever help is needed.

## FOR THIS CAUSE

(From time to time organizations and causes that may not be widely known, but which deserve support will be called to the attention of our readers.)

With your help the National Association for the Advancement of Colored People will continue to defend helpless victims of racial injustice, and to demand that lawless white men be punished for crimes against their Negro brothers. The Committee of 100, of which Bishop Francis J. McConnell is chairman, is sponsoring an appeal for \$150,000 for legal defense through the N.A.A.C.P. Send contributions to the Committee of 100, 20 West 40th Street, New York 18, New York.

The Central Committee for Conscientious Objectors is badly in need of money to defend C. O.'s who have refused to register. The Larry Gara case and many others have been attracting nation-wide attention. Money should be sent to the committee at 2006 Walnut Street, Philadelphia 3, Pennsylvania.

The National Sharecroppers Fund, Inc., is helping farm laborers to help themselves. Two million Americans of Mexican, Indian and Spanish descent make up the second largest minority in the United States. These, together with sharecroppers, tenants, day laborers, migrants, Negro and white, make up the concern of this fund. A worth-while investment! National Sharecroppers Fund, Inc., 501 Fifth Avenue, New York 17, New York.

The CARE soap campaign provides that for every two Swan soap wrappers collected by Protestant organizations and sent to Church World Service, CARE Soap Campaign, Boston 3, Massachusetts, CARE will guarantee delivery of a bar of Swan soap for needy people overseas through Church World Service. Lever Brothers has agreed to donate the soap to CARE for this purpose.

A new program for hungry minds has been launched by CARE. Individuals or groups may contribute funds for the Book Program in any amount. Donors of sums over ten dollars may designate the country, type of institution, specific contribution, or category of books they would like sent. For information write to CARE, 50 Broad Street, New York 4, New York.

## THINGS TO COME

November's opulence is reflected in the excellent copy we have ready in October. This

year we have planned several features to run monthly throughout the year. We expect to follow through on the Advance emphasis, using *Our Faith in God* as the November subject. Dr. N. C. McPherson of Memphis, long a member of our advisory board and a continuing friend, is responsible for an article on *What We Can Think About God*. Dr. Robert Montgomery of DePauw University has asked two of his students to write on the meaning of God for the campus. A radio dramatization from Kmacm on the idea of God in the Bible is both good reading and usable for programs. We shall publish two more statements of faith by students. Another continuing feature will be faculty reaction to the witness of students concerned about religious living. We expect to use the provocative statement of Professor Vernon Bobbitt of Albion whose art has been in the magazine. For a statement of faith from well-known persons we have a good one from Gerald Heard and an article on the faith of Emil Brunner which comes from Robert Nelson who has been in Switzerland with him. Professor Moses Bailey of Hartford Theological Seminary has written a penetrating satire called *On With the Revolution*. A. J. Muste will discuss the Christian attitude toward USSR-USA relationships. President Kenneth L. Brown on fraternities! All this and the regular departments including a new one, *Think on These Things*—for public and private devotions. The art of the month will be some reproductions of Käthe Kollwitz's arresting drawings. No other artist has reached her depth of poignant feeling in drawings.

## MOTIVE STAFF

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With this issue, *motive* begins its tenth volume. Founded just before the beginning of the Second World War after the three branches of Methodism had united, it set out to present religious living as a reality on the college campus in America. It was to speak to the serious student who wanted foundation for life. The editors maintained then, as they do now, that to live Christianity on the campus is one of the most difficult and yet exciting opportunities possible. They felt then, as they do now, that to live religiously demands courage, intelligence and humility. Courage because, like the rest of America, the campus is largely pagan. Intelligence because Christianity is not an easy religion but rather one that requires thinking through in the light of the best knowledge attainable. To live as a Christian today means to live against many of the social, political and economic pressures of our social order. Humility because Christianity can be comprehended only through a humble spirit. Misunderstood often as weakness, true humility means openness of mind and spirit to greater mind and spirit, capacity to recognize human limitations and to stand open and submissive before the greatness of the mind and spirit of the creative force of the universe—God. Only the humble man can know God. Pride, selfishness and conceit are the major sins of a world that needs to be humble before the potentialities of man when he recognizes his origin and his place in the universe.

In ten years a war has devastated the world, leaving no country untouched, crushing everyone in a misery of body and spirit. America has been forced into world leadership without a world mind or a world spirit. Tremendous political power has been given to us. And to this has been added atomic energy—to share or to hold for dominance. A new power has grown in the Soviet Union and the world has been split into two antagonistic camps. India has been freed to start two new, independent nations. Gandhi has died but his spirit has become the greatest single force in the Orient. China has been freed of Japanese rule and recaptured by a new economic order.

All this in ten years! The bewildering prospect of a decade of such tremendous change! Yet certain things abide. We must live to prove that love is still stronger than hate; faith still able to overcome falsehood; sharing and cooperation more effective than selfishness and uncontrolled competition; peace more generic and real than war and killing; humility more necessary than boastfulness and arrogance. These positive qualities must yet find embodiment in man even as they did in Jesus of Nazareth and in all the men and women who have led distinctive lives through his inspiration.

In this tenth anniversary year, *motive* will seek to continue to discover the ways in which students can find these truths and live them. It will endeavor still more to illuminate them in the *sensate* culture of our time. It will try to bring to its pages the best minds and the noblest souls who have come through these ten years with hope for a better world and a will to make it come about.

It will try to hold high standards, to believe that intelligent students want an intelligent religion and are willing to take the time for it, to assume that truth is our aim and that to achieve it requires an inquiring mind. It will still believe that organization is not primary, but that in finding a way of life, organization will follow as it is needed. Most of all, in this tenth anniversary year, *motive* will continue to believe that Christianity is unique and distinctive in its origin; that to live it requires a quality of life, a way of *doing things* that is different. In the last analysis Christianity is a way of life. To find how that way can best be lived for the individual so that he can become the changing force in society is the high hope of a student magazine that believes that on the campus can this demonstration of a way best be lived.